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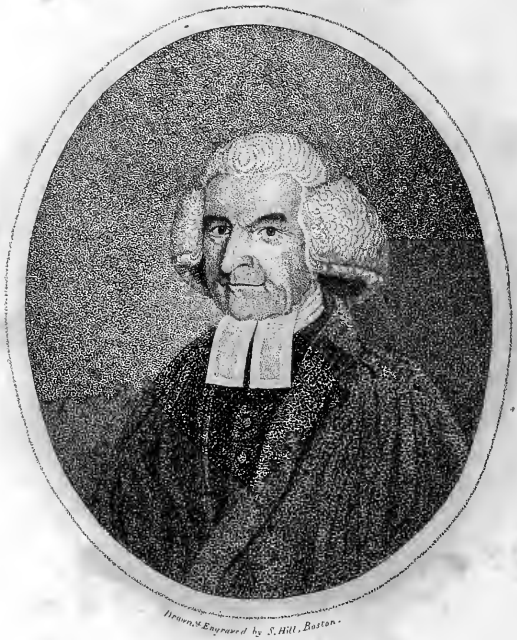

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EZRA STILES S.T.D. LL.D.

President of Yale College.

THE

LIFE

OF

EZRA STILES, D.D. LL.D.

A FELLOW OF THE AMERICAN PHILOSOPHICAL SOCIETY; OF THE AMERICAN ACADEMY OF ARTS AND SCIENCES; OF THE CONNECTICUT SOCIETY OF ARTS AND SCIENCES; A CORRESPONDING MEMBER OF THE MASSACHUSETTS HISTORICAL SOCIETY; PROFESSOR OF ECCLESIASTICAL HISTORY; AND PRESIDENT OF YALE COLLEGE.

BY ABIEL HOLMES, A. M.
PASTOR OF THE FIRST CHURCH IN CAMBRIDGE.

——Neque hunc nobis penitùs ereptum, nec prorsus amissum, existumemus, dum EXEMPLAR ejus perilluſtre eloquitur, et nos ad Artium et Virtutum omnigenarum profecutionem adhortatur et urget.

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PREFACE.

IT was in compliance with the wiſhes and advice of ſeveral judicious friends of Preſident STILES, that the compilation of theſe memoirs was undertaken. An intimate acquaintance with the Preſident, obtained by a reſidence of four years at the Univerſity, as his pupil; by a ſubſequent reſidence there, as a tutor; by a correſpondence with him for ſeveral years; and by an alliance with his family; gave me ſome advantages for the delineation of his character, which many perſons, otherwiſe better qualified by ſuperior age and talents, could not poſſeſs. Theſe advantages, however, would not, alone, have imboldened me to attempt ſo arduous and delicate a taſk.

The Preſident, by his laſt will, left me the uſe of his cabinet of manuſcripts, conſiſting of forty volumes. On the receipt of them, above a year after his death, I began, with what diligence my health and profeſſional labours would admit, to examine them; and judged, in the reſult, that they furniſhed copious materials for the biography of their Author. With theſe materials in my hands, and hoping that ſuch a

work

work would ſubſerve the intereſts of Religion and of Science, I no longer heſitated to undertake it.

From the numerous manuſcripts, it has been my ſtudious aim to ſelect the moſt characteriſtic paſſages, and to make the Preſident, as far as poſſible, his own biographer. The chronological order, which ſeemed the moſt natural, has been ſtrictly followed. The facts, however miſcellaneous, are related as they ariſe. In giving ſo complex and diverſified a character, as that of Preſident Stiles, this method muſt, in ſome inſtances, cauſe the narrative to appear abrupt and deſultory. No plan could compriſe all advantages; this ſeemed to compriſe the moſt. It exhibits the man, like himſelf, attending to a vaſt variety of reſearches and purſuits, with an activity and comprehenſion ſeldom united; and with a rapidity of tranſition, which, though it might derange the plans, and obſtruct the improvement, of moſt men, was, in this inſtance, connected with order and unity, and with a ſingular progreſs in knowledge and virtue.

If any inconvenience ſhould attend the want of a ſyſtematic arrangement of the ſubjects diſcuſſed, or of the traits delineated; it will be remedied by an index, at the cloſe of the book, pointing to its principal contents.

Excepting

Excepting ſome verbal alterations, little freedom has been uſed with the original, in the extracts from letters and other manuſcripts of the Preſident. Written, in his uſual manner, with rapidity, the reader may expect to find them more diſtinguiſhed for unaffected eaſe, than for ſtudied elegance.

The curious enquirer will naturally wiſh to know the replies to many queries, taken from the Preſident's letters to the Literati in foreign countries. Had it been poſſible, the deſire ſhould have been gratified. But, whether thoſe letters, or their anſwers, miſcarried; or, whether the perſons addreſſed were not ſufficiently inquiſitive, or had not leiſure, or abilities, to make the deſired reſearches; or to whatever cauſe it is to be aſcribed; no replies have been diſcovered. The queſtions, however, characterize the enquirer; and they may be found worthy of the future attention of the learned world. In both theſe views, they appeared to merit preſervation.

The reader, not verſed in claſſical learning, will pardon the inſertion of many articles relating to SCIENCE, when he conſiders, that theſe are the memoirs of a literary character, and of a Preſident of a Univerſity; and the ſcientific reader, it is charitably hoped, will require no apology for the inſertion of much RELIGION, when

when he conſiders, that this work is deſigned to promote it; that religion was indelibly wrought, like Phidias's name in his ſhield, into the character which it delineates; and that, in the judgment of the compiler, the union of Piety with Learning forms the ſublimeſt human character.

CAMBRIDGE, APRIL 5th, 1798.

THE

THE LIFE OF PRESIDENT STILES.

THE hiſtory of MAN is one of the moſt inſtructive branches of knowledge. Whatever elucidates the human character is not unworthy of notice. In the vale of obſcurity there often ſprings up a child of genius, or of virtue, whoſe character, if delineated, would furniſh inſtruction and entertainment to the world. But ſuch humble names hiſtory ſeldom records. It is, indeed, an humiliating fact, that even eminent virtue, unaccompanied with power and greatneſs, rarely receives

that

that tribute of public eſteem and applauſe, which it juſtly claims. The hero is immortalized, while the philoſopher and the Chriſtian are ſuffered to paſs into oblivion.

The heathen hiſtorians carefully recorded the exploits of the great men of ancient times. Painting and Statuary, with emulating ſkill, preſented their exact reſemblances to diſtant poſterity. Orators, in lofty panegyric, proclaimed their funeral eulogies to crowded auditories. Poets celebrated their praiſes in heroic verſe. Names, ſo variouſly preſerved, ſo ſtudiouſly extolled, eſcaped the ravages of time. Their fame has reached us; and their praiſes are daily reiterated. The more ſubſtantial, though leſs brilliant, worth of many men, in modern times, has been overlooked in the ſplendour of antiquity. The age, however, which boaſts its refinement in civilization, ought to reſpect the milder virtues; and the nation, which has experienced the ſalutary influence of Chriſtianity, ought to venerate the Chriſtian character. Under theſe impreſſions, the writer will humbly attempt to preſerve from oblivion, and to propoſe for imitation, the character of a man, who ſhone with diſtinguiſhed luſtre

in

in the circle of civil ſociety, in the republic of letters, and in the church of Chriſt.

EZRA STILES was born at North-Haven, in Connecticut, on the tenth day of December, 1727. His father was the Reverend Iſaac Stiles, whoſe grandfather, John Stiles, was brought, while an infant, from Milbroke, in Bedfordſhire, in England, in 1634, by his father, John Stiles, who ſettled at Windſor, in Connecticut, in 1635. His mother was a daughter of the Reverend Edward Taylor, of Weſtfield, in Maſſachuſetts, who came from England to America; and, in 1692, married Ruth Wyllys, a daughter of the Honourable Samuel Wyllys, of Hartford, in Connecticut. By her he had ſix children, of whom Kezia was the fifth. She was married to the Reverend Iſaac Stiles, of North-Haven, in June, 1725; and died in child-bed, December 15, 1727, leaving Ezra, her only child.

Born with a feeble conſtitution, he was, from his infancy, ſubject to infirmities; and it long remained doubtful, whether he would ſurvive the age of childhood. But the providence of God preſerved, through this critical period, a life deſtined for future uſefulneſs and eminence. In his ſubſequent

years, a reflection on theſe early experiences of the divine care and protection very ſenſibly affected his heart with gratitude to the Preſerver of men.

His puerile age, unfruitful in incidents of importance, furniſhes nothing material, worthy of preſervation. The tradition, however, in the place of his nativity, is, That he was diſtinguiſhed from all the other children of his age, by his good humour, and engaging manners; that he had a ſtrong memory, from his childhood; that, though he did not, at firſt, diſcover a fondneſs for ſtudy, he was no ſooner initiated in the rudiments of knowledge, than he became delighted with his book; and that his progreſs was ſo rapid, as to allow him conſiderable time for the aſſiſtance of his ſchool-fellows, and for his own amuſement.

A. D. M,DCC,XXXVI TO M,DCC,L.—ÆTAT. IX TO XXIII.

AT the age of nine years he began to learn his Latin grammar; and, having finiſhed his preparatory ſtudies, under the inſtruction

ſtruction of his father, at twelve he was prepared to enter college. An admiſſion at ſo early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale College, in the fifteenth year of his age. His principal tutor was Mr. Darling, a man of abilities and of ſcience. He lived to ſee his pupil placed at the head of that ſeminary, where he had aſſiſted in forming his mind to knowledge and virtue. A mutual friendſhip, which commenced at this early period, was ripened afterward into a cordial affection, and heightened the pleaſure of the evening of their days.*

A ſmall eſtate in Glaſtenbury deſcending to him in right of his mother, his father ſold it, in 1741, to defray the expences of his

* Thomas Darling, Eſquire, died at Woodbridge, in the vicinity of New-Haven, Nov. 30, 1789, Ætat. 70. He was not more diſtinguiſhed for the ſtrength of his intellectual powers, than for modeſty, candour, charity, and the ſtricteſt integrity. In private life, from which the juſteſt eſtimate of life is drawn, he was moſt reſpectable and amiable. In public life he filled various offices with equal dignity and fidelity. His abilities ſhone to advantage, as a ſtateſman and a judge.—Having ſtudiouſly attended to the evidences of Chriſtianity, he was fully perſuaded of its truth and importance, and adorned his profeſſion of it by an exemplary life.

his education; but, from ſome cauſe now unknown, he did not receive all the avails till 1747. Hence his ſituation, while at college, was rendered dependent, in a degree, on the patronage of friends. A youth of a fine genius, of amiable manners, and of a promiſing character, eaſily found thoſe who had a diſpoſition, as well as ability, to patroniſe him. Preſident Clap, among others, was his friend and benefactor; and, by various acts of friendſhip, leſſened the expences of his education. With what improvement to himſelf, and advantage to the world, he employed his time at the univerſity, will appear in the ſequel. Naturally inquiſitive; fond of books, perhaps to an extreme; patient of application; and delighted always with literary ſociety; the academic life muſt have been peculiarly congenial to his juvenile mind. It was by thoroughly availing himſelf of this happy period, and of theſe propitious advantages, that he laid the foundation of his future uſefulneſs and diſtinction.

The veſtiges of his progreſs, while at college, are not now eaſily traced. His favourite reſearches, however, are diſcernible in his obſervations

obſervations on a comet, which appeared in the beginning of his Sophimore year; in an account taken at the ſame time, of the number, periods, diſtances, velocity, and other properties of the comets; in numerous geometrical menſurations; in the calculations of eclipſes; and in a copious chronological compendium of the hiſtory of the Old and New Teſtaments.

Having finiſhed his academic courſe, by the appointment of the Preſident, he delivered the clioſophic* oration, in the College Hall, at the public examination of his claſs for the degree of Bachelor of Arts. This appointment was a very honourable one; and, alone, affords preſumptive evidence of his general ſcholarſhip; for it was required of the orator, who had this part aſſigned him, to exhibit a view of the cyclopædia of literature, which had been the ſubject of claſſical ſtudies, in the ſeveral ſtages of education at the univerſity. At the ſubſequent Commencement, September 3d, 1746, at the age of nineteen, he received the degree of Bachelor of Arts. On this occaſion, he had as diſtinguiſhed

* A collegiate term, applied to an Oration on the Arts and Sciences, delivered annually at an examination in July.

tinguiſhed a part, as a ſyllogiſtic exerciſe would admit; and, at that period, the candidates for the firſt degree had no higher exerciſe at Commencement, except a ſalutatory oration. He was reſpondent in defence of the following *theſis*, which was afterward ſanctioned by his maturer judgment, and defended by his abler pen:

Jus regum non eſt jure divino hæreditarium.

"The hereditary right of kings is not of divine authority."

"While an undergraduate, he ſtood, if not the firſt, yet among the firſt of his contemporaries; and when he proceeded Bachelor of Arts, he was eſteemed one of the moſt perfect ſcholars that had ever received the honours of this ſeminary."*

Apprehending his religious principles to be ſettled, and impreſſed with a ſenſe of the duty and importance of making a Chriſtian profeſſion, he did not, like many ſtudents in theology, delay it, till an entrance into the deſk ſhould render it neceſſary; but, thus early, confeſſed Chriſt before men, and publicly conſecrated himſelf to God. On the 23d

* Profeſſor Meigs' Funeral Oration on Preſident Stiles, at the Commencement after his death.

23d of November, after his graduation, he was admitted, by his father, a member of the church in North-Haven.

Allured by the inviting circumſtances of the library, and literary ſociety, at New-Haven, he now returned to the ſeat of ſcience, the honours of which he had recently received.* To facilitate thoſe ſcientific purſuits, which were the delight of his ſoul, and thoſe valuable acquiſitions on which his future uſefulneſs depended, a new benefactor now providentially appeared. In 1747, Captain David Wooſter,† of New-Haven, who

* Artium Baccalaureatū adornatus, è ſodalitio et conſuetudine academica diſcedebam. Citò autem reverſus apud Ædes Yalenſes, ibi eruditorum otium et conſortium cum ſumma voluptate tuli, imo terdecim annos.

Preſident Stiles' MS.

† This was the celebrated General Wooſter, who afterward diſtinguiſhed himſelf, by his courage and military abilities, in the revolutionary war. He was born at Stratford, in Connecticut, in 1711, and graduated at Yale College, in 1738. Having, from the time of the war againſt Spain, in 1739, to the French war, in 1755, riſen, through the ſeveral military gradations, to the rank of colonel; at the commencement of hoſtilities with Great-Britain, in 1775, he was appointed to the chief command of the troops in the ſervice of Connecticut, and made a brigadier-general in the continental ſervice.

In

who married a daughter of Preſident Clap, invited him to live in his family, during his abſence at Louiſburg.

What attention he now paid to the regulation of his heart and life, appears in the following rules, which he drew up, at this time, for his own uſe.

"*Ratio vivendi.*

1. In every action and ſtation of life, act with judgment, prudence, calmneſs, and good humour of mind.

2. Endeavour to make the buſineſs of your life your pleaſure, as well as your employment. *Labor ipſe voluptas.*

3. Be contented with whatever condition and circumſtances Providence ſhall allot you in the world; and therein endeavour, ſome way or other, to be uſeful to your fellow-men.

4. Perſuade yourſelf, that to live according to the dictates of Reaſon and Religion is the ſureſt, and indeed the only way to live happily

In 1776, he was appointed the firſt major-general of the militia of Connecticut. At the head of his ſoldiers, oppoſing a detachment of Britiſh troops, whoſe object was to deſtroy the public ſtores at Danbury, he was mortally wounded, April 27th, 1777, at Ridgfield, and died, May 2d, at Danbury.

happily in this world, and to lay a foundation of happineſs in the other.

5. Extirpate all vicious inclinations; cultivate and improve the mind with uſeful knowledge, and inure it to virtuous habits; think, live, and act, rationally here, that you may be progreſſively preparing for heaven. *Nulla dies ſine linea.*"

To theſe rules of his own he added ſeveral others, from Pythagoras, Socrates, Cicero, and Watts. The excellent "Golden Verſes" of Pythagoras made a part of this ſelection. A few of the reſt, which he appears to have ſacredly reſpected in his future life, are here ſubjoined. "The beſt method," ſays Socrates to his pupil Alcibiades, "that you can make uſe of, to draw bleſſings from heaven upon yourſelf, and to render your prayers acceptable, will be, to live in a conſtant practice of your duty toward the gods, and toward men."——"Bene orâſſe eſt bene ſtuduiſſe." To have prayed well is to have ſtudied well.——"Non enim tàm auctoritatis in diſputando, quam rationis momenta quærendaſunt." Not the weight of authority, but of reaſon, ſhould be ſought after in diſputation. CICERO.——"Inure yourſelf

to a candid and obliging manner, in all your converſation; and acquire the art of pleaſing addreſs, even when you teach, as well as when you learn, and when you oppoſe, as well as when you aſſert and prove." WATTS. He cloſes the whole with a noble ſentiment and reſolution: "I conſider myſelf as a citizen of the intellectual world, and a ſubject of its almighty Law-giver and Judge; by Him I am placed upon an honourable theatre of action, to ſuſtain, in the ſight of mortal and immortal beings, that character and part which He ſhall aſſign me, in order to my being trained up for perfection and immortality; and ſhall, therefore, from this time forth, devote my life to the ſervice of God, my country, and mankind."

In 1749, he was choſen a Tutor of Yale College, and was inducted into office on the 25th of May. This was the completion of his wiſhes; "truly," to uſe his own words, "not ſo much for the honour of the office, as for the advantage of a longer reſidence at the Seat of the Muſes."

In the two preceding years, Doctor Franklin had made his firſt experiments in electricity, at Philadelphia; and in the ſpring of this

this year, he ſent an electrical apparatus to Yale College. Nothing could have been more opportune than this, to Mr. Stiles; nor could any thing have furniſhed him with a more delightful ſource of philoſophical entertainment. In connexion with his fellow-tutors, he made a variety of curious experiments, above twenty of which are entered in his manuſcripts. Theſe were the firſt electrical experiments made in New-England.

Having received a licenſe from the New-Haven Aſſociation of miniſters, he preached his firſt ſermon at Weſt-Haven, in June. At the public Commencement, in September, he received the degree of Maſter of Arts, and pronounced a valedictory oration.

A. D. M,DCC,L TO M,DCC,LVI.—ÆTAT. XXIII TO XXIX.

IN April, 1750, he took a journey, and preached to the Houſatunnuk Indians, at Stockbridge. Whether curioſity prompted, or ill health neceſſitated, this tour, it occaſioned an importunate application to him, from the Society for propagating the Goſpel

among

among the Indians, to undertake the miſſion to this tribe, as ſucceſſor to the Reverend Mr. Sergeant.* So familiar was he in his addreſs; ſo admirably did he accommodate himſelf to the various manners, habits, and prejudices, of the different claſſes, and even of the different nations, of men; it is not ſtrange, that his ſervices were ſolicited for this important and difficult ſtation. With theſe rare qualifications, had he accepted the invitation, he would unqueſtionably have been an eminent apoſtle of thoſe American heathen. But, his health being unequal to ſo arduous a ſervice, he declined it.

On the 12th of December, he pronounced a Latin funeral oration,† in honour of Gov-

ernor

* The Rev. John Sergeant was born at Newark, in New-Jerſey, and educated at Yale College, where he graduated in 1729. In 1731, he was elected a Tutor in that ſeminary, in which office he continued four years. In 1735, he commenced the Indian miſſion, in which he ſpent the remainder of his life. He died July 27th, 1749, Ætat. 39; having been "a ſurpriſing inſtance of labour, induſtry, and faithfulneſs, in that great and good work to which he was called."

† After a pathetic exordium, he proves the neceſſity of ſocieties, and of laws. Having obſerved, that the diſtribution of mankind into ſocieties is an imitation of Na-

ture,

ernor Law, which was printed; and from which the motto for this work was selected. This oration furnishes a pleasing proof of his classical taste, of his oratorical talents, and

ture, he thus proceeds with equal elegance and sublimity: "Quid autem per immensam hanc, quam spectamus, Universitatem rerum, tum cœlestibus tum terrenis invenimus, quod non sociale quiddam arguit atque enuntiat? NATURAM enim esse *socialem*, manifestius quid quàm ipsa Natura evincere possit? Quæ enim Entibus universis subsistit Connexio aut Relatio? Animalia vel minutissima cæteris superioribus, superiora invicem inferioribus quodammodo servientia:—inferiora hominibus; propriis familiis homines; singulæ familiæ cuidam societati publicæ; societates municipiis; municipia regno; regna orbi; orbes systemati; systemata UNIVERSO; et omnia DEO!" After shewing the excellence of the laws and government of Connecticut, he observes that, good rulers have always been deemed worthy of special honour. Having produced examples from the ancient Hebrews, the Romans, and others, to confirm the propriety of such estimation, he thus sententiously characterizes the Governors of Connecticut. "Itaque charæ erunt semper et honorariæ nobiscum memoriæ Præfectorum nomina et characteres celeberrimorum, qui nonaginta jam annis, vel è Chartâ Libertatum nostrarum datâ, ampliſſimum magistratum gerebant, et hancce Coloniam integerrimo honore gubernârunt. Qui omnes, etiamsi singulari quadam virtute propriisque meritis percelluere, tamen felicissimè guberhandi ratione arteque, præcellentem LAW cunctis antecellere penè ab omnibus concessum arbitror. Comparatio Privilegiorum et charæ *Connecticutensium* Libertatis, nostro Patrono, qui à Rege Carolo

and of his familiar acquaintance with that language, which, for several centuries, has been the principal medium of diffusing knowledge through the learned world. "He wrote this language with a surprising facility,

Carolo secundo impetrabat, dignissimo WINTHROP tribuatur. Sit honos Proceribus Proavisque nostris humanissimis LEET, TREAT, et WINTHROP secundo, qui fideliſſimè tranquillam administrationem consecutisunt. Nec immemores erimus summi illius viri perillustris SALTONSTALL, qui Judiciale Forum erexit circulare, et bis quotannis per totam Coloniam haberi instituebat; necnon nostram Societatem multis decoravit honoribus. Regiminis autem sapientis, mansueti et integerrimi TALCOTT, omni sanctitate ac pietate viri, memoriam retinemus gratam. Sed gloria conservandæ Reipublicæ, ac peritè per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo LAW."——Governor Law was born at Milford, in Connecticut, in 1674, and educated at Harvard College, where he graduated in 1695. On the death of Governor Saltonstall, in 1724, he was chosen Lieutenant-Governor, and Chief Judge of the Superior Court. In 1741, he was elected Governor. He died, Nov. 6, 1750, Ætat. 77. His successors in office were,

Roger Wolcott,	from 1751 to 1754.
Thomas Fitch,	from 1754 to 1756.
William Pitkin,	from 1756 to 1769.
Jonathan Trumbull,	from 1769 to 1784.
Matthew Griswold,	from 1784 to 1785.
Samuel Huntington,	from 1785 to 1796.
Oliver Wolcott,	from 1796 to 1797.

ity, and with a purity and elegance that would have honoured the age of Auguſtus."*

In 1751, the dyſentery prevailing at New-Haven, he was ſeized with it, and his life imminently endangered; but, by the bleſſing of God, he recovered.

In the ſummer of 1752, he was ſubjected to a hectic complaint. This was the fiftieth year from the firſt Commencement at Yale College, holden in September, 1702. At the Preſident's deſire, he compoſed a Latin half-century oration for the Commencement; though ſo deeply in decline, as to render it doubtful, whether he would be able to pronounce it. One of his fellow-tutors, therefore, committed it to memory, to deliver it for him, that this era might not paſs without celebration. With difficulty, however, he delivered it himſelf.

This year he was invited to a ſettlement in the miniſtry at Kenſington; but he declined the invitation. The exerciſe of preaching being prejudicial to his health, he determined to purſue the profeſſion of the law, and applied himſelf to the ſtudy of it —not without the influence of religious conſiderations, hereafter to be noticed.

In

* Profeſſor Meigs' Funeral Oration.

In November, 1753, he took the Attorney's oath, before the County court, at New-Haven; and practiſed at the bar till 1755. During this period, he read the beſt Inſtitutes, and the principal Reports. He examined the *Jus Civile;* but chiefly ſtudied the Common Law of England, it being moſt uſed in the colonies. He acquainted himſelf with the law-practice in Connecticut. He alſo learned the political conſtitutions, and the judicial procedures, of all the XIII Britiſh provinces; and, to facilitate the acquiſition of this knowledge, in his journeys through five of theſe provinces, he ſought interviews with the gentlemen of the law. Not limiting his reſearches to ſtatute-books, and local ſyſtems of juriſprudence, he examined the great principles of the laws of nature and of nations; the forms of ancient governments; and the actually exiſting conſtitutions of the various empires of the world. "Having ſtudied the law, with a view to make it his profeſſion, he had obtained juſt conceptions of the nature and extent of that ſcience. He had taken that large and comprehenſive view of it, which Blackſtone ſo ſtrongly recommends

to

to him, who wiſhes for eminence in the profeſſion."*

What now appeared to be merely incidental, was providentially deſigned to contribute toward his more extenſive qualification for public uſefulneſs. The legal and political knowledge, thus acquired, enabled him afterward, when in the preſidency, to give, with peculiar advantage, occaſional lectures, on law and government, to the univerſity at large; and, at the ſame time, to guide the ſtudies, and facilitate the progreſs, of ſuch particular ſtudents as were deſtined for the bar.

At the public Commencement, in 1753, he pronounced a Latin oration, in memory of Biſhop Berkeley, who had been a liberal benefactor to Yale College, and who died in January of that year.

In 1754, his health being in ſome degree improved, he reſolved to make an effectual trial of exerciſe for its reſtoration. He, accordingly, in the ſummer and autumn, rode to Deerfield; to Newport and Boſton; to New-York and Philadelphia; and thus journeyed at leaſt one thouſand miles. In

* Profeſſor Meigs' Funeral Oration.

his eaſtern tour, he attended the Commencement at Cambridge, on which occaſion Preſident Holyoke* conferred on him the degree of Maſter of Arts. In his ſouthern tour, he attended the New-Jerſey Commencement.

On the 5th of February, 1755, he pronounced a Latin oration, in the College Hall, in compliment to Doctor Franklin, then on a viſit to the literati at New-Haven. This oration, animated with the fire of his own eloquence, records the intereſting diſcoveries of this eminent philoſopher, and anticipates, with prophetic aſſurance, the triumphs of Science in America.†

Great

* "Preſident Holyoke was of a noble commanding preſence. He was perfectly acquainted with academic matters, and moderated at Commencements with great dignity." Preſident Stiles' Literary Diary.

† Quippe hic Vir, Auditores, mirandas quaſdam Naturæ leges, et arcanas adhuc, nuper enucleavit. Stupendam vim operationeſque tremendas ELECTRICITATIS, proprio ſuo Marte detexit. Hanc Naturæ vim Græci olim ΗΛΕΚΤΡΟΝ appellârunt; quæ latiùs clariùſque patuit ab experimentis Haukſbeianis. De eadem vero maximè ignorârunt Philoſophi immo hodierni, donecdum decem forte annis inde peractis, cùm ad ejuſdem leges inveſtigandas experimentis Electriciſmi ſe fortiter applicuere. Et quanquam plurima Europæi et quidem mirabilia ejuſdem phænomena ab experimentis invenerint, tamen de generalibus

Great minds by inſtinct to each other turn,
Demand alliance, and in friendſhip burn. *Addiſon.*

Theſe two inquiſitive and philoſophic minds, as if touched at the ſame inſtant by the ſubtil electric fluid, glowed with the ardour of mutual

ralibus illius legibus fermè nihil didiciſſent, priuſquam ille immortalis FRANKLINUS, Philoſophus noſter Americanus, viam ſemitamque ratiocinii electrici patefecit, dedit, et edocuit.————Phænomena hæc tremenda non tantum explicuit ; ſed eorum vim, ne noceant, depellere docuit : et monſtravit uti fatale hoc fluidum à cuſpidibus ferreis innoxium è nubibus dehauriatur. Unde templa, domicilia, naves, et vita animalium à tonitru fulgureque ſalventur.————Literæ autem, Auditores, et literatum Mæcenates, nuper tantummodo inter hæc deſerta, ſolitudines haſce Americanas, extitere. Quapropter tantopere cum hoc homine delectamur : quippe inter hiteratos noſtrates princeps adſtat. Cum vero literæ ab Europâ advectæ Atlantium tranſvolavere primò, infantuli fuimus dui ; nunc autem viri adſtamus in te gloriantes, ô Philoſophiæ princeps ! Nec dubitamus quin citò Newtonos, Halleios, Berkeleios, Lockeioſque habuerimus. Nam ſi modo quis Americam perſpiciat, præſertim Anglicanam, bonarum artium ſtudia, ſcientias liberaleſque diſciplinas, non mediocri fructu inter nos excoli et efflorere viderit.————Noſque reconditis in artibus, earumque myſteriis profundis, Europæis ſtatim ſuperacturos, audacter vaticinor.

To ſome *unclaſſical* expreſſions, in the above extract, the rigid critic may be ready to object, what a certain writer objected to Eraſmus :—" Haud dubie cunctis admirabilior futurus, ſi Latinæ linguæ conditores graviter imitari,

quam

tual eſteem. Their repeated interviews, at this time, cemented a friendſhip, which was never afterward diſſolved.

In April, being invited to preach, during the vacation, at Newport, in Rhode-Iſland; he

quam fervido properantique ingenio indulgere maluiſſet." It might ſuffice to reply, That it is, perhaps, impoſſible for the Moderns to adhere perfectly to the excellent models furniſhed by the Ancients. The one may have many *ideas*, which the others had not, and for the expreſſion of which *new words* are neceſſary. If Cicero was unacquainted with *electricity*, it were idle to look for a Ciceronean word to expreſs it. But, as Dr. Stiles took conſiderable liberty in the uſe of words, in his vernacular tongue, as well as in the learned languages, I here offer his defence, in the words of Muretus :—" Etiam ſi hoc demus, novata eſſe multa ab iis qui poſt Ciceronem fuerunt, quid cauſæ eſt, cur ea rejicere debeamus ? Quorſus igitur illud Horatii ? *Ut folia in ſilvis* : et illud ;

———*licuit, ſemperque licebit*
Signatum præſente notâ procudere nummum.

Nonne Cicero et verba novavit ipſe, et Catonem, Varronem, Brutum, alioſque ut idem facerent hortatus eſt ? An fortaſſis perſonale illud privilegium fuit ; ut cum Cicerone, et cum iis hominibus extinctum eſſe videatur ? *Incomprehenſibile* Ciceroni fingere licuit : quidni aliis alia ad eundem modum poſtea licuerit ?" Great judgment, however, is neceſſary in the uſe of this liberty, and a nice attention to the idioms of language. The Romans, it has been obſerved, were ſo cautious, that we can hardly find eight or ten new words produced by Terence, Cæcilius, Cicero, Hortenſius, Auguſtus, Meſſala, Pollio, and Sergius Flavius, in the courſe of two or three ages.

he went, for the benefit of the journey, and with no view of ſettlement. In May, the ſecond Church and Congregation in that town, gave him a unanimous call to ſettle with them in the miniſtry. This embarraſſed him, as he had fully determined to continue in the practice of the law. Though he returned to New-Haven, reſolved not to accept the invitation; yet, by the advice of his moſt judicious friends, he re-conſidered the ſubject; and, with his uſual ſerioufneſs of deliberation, formed his ultimate judgment. "At length," to uſe his own language, "partly, my friends, eſpecially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and proſpect of more leiſure for purſuing ſtudy, than I could expect in the law—which, however, I love to this day—induced me to yield, and I gave an affirmative anſwer to the Church and Society."

Three attornies, this year, relinquiſhed their profeſſion for the miniſtry; but ſuch inſtances are rare. Profeſſor Wales being once aſked by a lawyer, How it happened,

that

that while many leave the deſk for the bar, ſo very few leave the bar for the deſk? replied, with claſſical promptitude;

———Facilis deſcenſus Averni:
Sed revocare gradum ſuperaſque evadere ad auras
Hoc opus, hic labor eſt. *Virg.*

At the Commencement in September, he reſigned the tutorſhip, after having filled that office ſix years and a half, with ſingular uſefulneſs and dignity, and with the higheſt reſpect and affection of his pupils. He had the tutorial care of five claſſes, four of which he conducted through a courſe of Mathematics and Natural Philoſophy. The whole number of his immediate pupils was one hundred and ten. While a reſident graduate and a tutor, together with his purſuit of the various branches of literature, and of theology, he paid particular attention to the ſtudy of philoſophy and aſtronomy; and his experiments in the one ſcience, with his calculations in the other, compoſe a manuſcript quarto volume.

"As a Tutor, he was juſtly conſidered as one of the beſt qualified to execute that important truſt. He delighted equally in the acquiſition and the communication of ſcience. This office gave him free acceſs

to

to books, to literary company, and converſation; and ſo delightful was the employment to him, that he continued in that ſituation a much longer period than is uſual; for, of about one hundred tutors, who have taught in this Seminary ſince its foundation, not more than five or ſix have continued ſo long in office."*

A certain portion of the life which we are recording, although paſſed over already in a general review, is worthy of a more minute attention. The narrative already given, relating to this period, reſpects principally the exterior hiſtory of Mr. Stiles; that which remains to be given, will exhibit a view of his mind. The period referred to, extends from the year 1747 to the year 1754; and it was the moſt critical, perhaps the moſt inſtructive, of his whole life. It was the moſt critical, becauſe it was a period, in which his religious principles were moſt ſeverely tried, and in which he was in imminent danger of making ſhipwreck of his faith. It is peculiarly inſtructive, as it furniſhes an example of a fair and diligent enquiry concerning the divine authority of the ſacred

* Profeſſor Meigs' Funeral Oration.

ſacred Scriptures; of an ingenuous openneſs of mind to conviction according to the degree of evidence; of the maintenance of a good conſcience under very trying temptations; and of an ultimate eſtabliſhment in the truth, *as it is in Jeſus*, to his great comfort in life, and hope in death.

It merits, eſpecially, the ſerious attention of modern unbelievers, who might claim greater reſpect, if, inſtead of being faſcinated with the names of Voltaire, Bolingbroke, and Hume, and rejecting revelation under the ſanction of their examples, they would, like this noble Berean, ſearch the Scriptures with diligence and candour, and, like him, religiouſly ſeek inſtruction from Heaven. Let the infidel who denies, or the ſceptic who doubts, the authenticity of the Bible, be but as aſſiduous as he was, in examining the evidences for and againſt it, and equally ready to follow the light of truth, wherever it may lead him; and he will merit honour, as a man; if, in the reſult, he do not claim the higher honour of a Chriſtian.

In the year 1767, he wrote "A Birth-Day Memoir," including an account of that memorable

memorable period of his hiſtory, now to be conſidered, the ſubſtance of which is ſubjoined in his own words.

"Early prepoſſeſſed againſt diaries, as being hypocritical, and containing rather what we would wiſh to be eſteemed by others, than what we really are, and have been; I have very much avoided to commit to writing the religious ſtate of my ſoul, and the courſe of thoſe experiences in the divine life, with which it has pleaſed God to bleſs me. However, I purpoſe now to take a ſummary review of my life.*

"My pious father early taught me to pray to God, and chooſe him for my everlaſting Friend, giving me the moſt tremendous apprehenſion of dying out of his favour. From at leaſt the time I was ſeven years old to this day, that is, for about the laſt thirty years of my life, I have, in general, maintained daily ſecret prayer to the moſt high God; uſually morning and evening, beſides ejaculatory intervening addreſſes. Some intermiſſions of this duty I humbly acknowledge; ſome days have elapſed in

* He continued, after this, to think more favourably of diaries, and recommended them to ſome of his ſerious pupils.

entire neglect, though always with remorse; and sometimes for months a formality little better than neglect; but scarcely any months without some fervent supplications. I cannot be confident, but I think for the last twenty years I have never omitted, certainly for many years past I do not know that I have ever neglected, this daily duty. The burden of my prayers has consisted of adoration of the glorious Majesty of the universe; lamentation of my sinfulness; and earnest supplication that I may be directed in all truth, and to final happiness.

"About the year 1747, till which time I was full of the sentiments of Calvinism, I had great solicitude about my being elected. When unable to determine myself of the happy number elected to mercy, I came to an instant conclusion, which has abode with me ever since, that, if predestinated to misery, yet that misery would be less, the less I sinned, and the more earnestly I sought the divine favour. From this time I more vigorously resolved to refrain from sin, if not to obtain heaven, of which I saw no prospect, yet to mitigate the torments of damnation.

"Through

"Through the mercy of God, and the terrible apprehenſions of accumulated miſery, I have ever been kept from atrocious ſins. The admonitions of conſcience, and the dread of future wrath, have been ever vigorous within me, and ſecured me in many violent temptations.

"In the years 1747 and 1748, I had not indeed a diſbelief, but I was in a ſtate of ſcepticiſm, and ardently ſought a clear belief of the being and attributes of God. Cloſe attention to Dr. Clarke's demonſtration,* in 1747, and, above all, to the views of ſurrounding nature, at length pretty fully eſtabliſhed me in this fundamental doctrine. From thence to 1750 I ſtudied, and had no difficulty in receiving the Scriptures for the word of God. But in 1750 a converſation with a young gentleman, of an amiable and virtuous character, firſt raiſed in me ſcruples and doubts reſpecting Revelation, which have coſt me many a painful hour. By this time I was ſo thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a ſtrong doubt whether

* Demonſtration of the being and attributes of God.

er the whole was not a fable and deluſion. I was alone, there being no perſon of my acquaintance, except the young gentleman above mentioned, who laboured with theſe doubts. Nor could I unboſom myſelf to any for relief. I had begun to preach in 1749; and my doubts increaſing till 1752, I determined to lay aſide preaching, and actually adopted the ſtudy of the law, and took the attorney's oath in 1753. An infirm ſtate of health, at this time, was a ſufficient pretext to relinquiſh preaching. But, at the ſame time, I moſt aſſiduouſly applied to the ſtudy of the evidences of revelation; read through the Bible with the cloſeſt criticiſm and examination; compared its ſeveral parts with each other, and the whole with profane hiſtory; and ſo far imbibed and felt the prevalence of evidence in its favour, that, by 1754, I had acquired a ſtrong and prevailing preponderancy to the belief of revelation. It ſoon appeared to be the beſt ſyſtem, on the foot of natural religion; and I ſaw that all the objections againſt it were rather preſumptive inductions from the multitude of abſurd religions and impoſtures, than of the leaſt real concluſion againſt that poſitive evidence, taken from prophecy and miracles, (as well

well as internal consistency and dignity,) which, if real, gave a demonstration. I could not say any thing against the fulfilment of prophecy, and the Christian miracles, but what would equally overturn the credit of all history.

"From Dupin and others I soon became satisfied that the Scriptures were sufficiently genuine; that the Old Testament and its prophecies were complete, in their present state, about the period of the captivity, and some hundred years before Christ. This was ascertained from the Jews' retaining the Hebrew Scriptures, and from their sufficient identity in the Septuagint translation, and Samaritan Pentateuch. The various readings of the Old and New Testaments did not overthrow their reality. One prophecy was certainly verified in the dispersion of the Jews. This evinced that oracular inspiration was conversant in the sacred volumes. The destruction of Jerusalem accorded to the prophecy of Christ, whose life and doctrines all allowed to be holy and unblemished. I think these and similar considerations gained a bias towards Revelation. Add to this, that, with an honest and sincere mind, I daily implored the Father of lights for a

satisfactory

satisfactory conviction on this subject; and that, at all events, I might find mercy and acceptance with a God, whom I feared, adored, and loved. I was always charmed with the character of the Saviour, who, in every respect, appeared to me infinitely superior to the best philosophers, both as to sublimity of doctrine, and purity of morals. But his incarnation was a difficulty; whether he were supposed to be coeternal with the Father, or the highest created being. In either case, it appeared a condescension amazingly too great, to become incarnate, and submit to such a scene of indignity and sufferings, to recover even the whole of such an infinitesimal part of the universe as this little despicable world, of whose deplorable apostacy and ruin I had always a most awful sense, and never the least doubt. I longed for the joy of seeing the redemption of Jesus a verity. I had thus obtained a preponderancy towards Christianity, and a determination not to remit the search, till I obtained a full and entire satisfaction. Virtue I loved, and ardently prayed and wished most sincerely to possess it. It was my desire to be what my Creator would have

me

me to be. Theſe diſquiſitions I had proſecuted with great attention, daily prayer, and a very honeſt mind. I reſolved nothing ſhould determine me in religion but the truth. To the will of God I bowed with lowly and ſubmiſſive reverence. Theſe reſearches I purſued with no prejudice, but with a moſt unbiaſſed impartiality, at a time when I had no thoughts of the miniſtry; but, on the other hand, while I had aſſumed a very different vocation, in which, however, I had reſolved to aim at the moſt unblemiſhed rectitude and purity of heart and life. I made theſe reſearches only for the ſake of my own perſonal religion, and that I might be at peace with my God.

"I was not clear in the ſupreme divinity and atonement of Jeſus; but was ſatisfied, if Revelation was true, that the excellency and dignity of his character were the baſis of all acceptance with God, and accordingly entirely relied on a union and connexion with him for ſalvation; and to all his inſtitutes and laws I moſt freely ſubmitted. I believed the Holy Spirit to be the great Illuminator and Sanctifier of men. In the courſe of my enquiries, I had renounced

all

all human authority and decisions on religion: and my appealing only to Scripture, and not to the Confessions of Faith, was the true reason of my being reputed an Arminian: for I had not been conversant in any of the controversies in divinity, nor did I trouble myself about them, as I had higher matters to settle. I early determined that, in whatever I trifled, I would not trifle on the subject of religion; or, however, if I sold my faith, it should be dearly bought. Hence when, in January, 1755, I had a formal invitation from the Episcopal church in Stratford, to conform, and succeed Doctor Johnson,* with at least £100 sterling a year; and, before that, in October, 1752, when I sustained a vigorous application to take orders, and become a minister in the Episcopal church in Newport, then represented as a living of £200 sterling a year;—I thank God, none of these things moved me, nor addressed me with the least charm or temptation. I was, indeed, at this

* Doctor Johnson had lately accepted the presidency of King's College, now called Columbia College; the presidency of which is respectably filled by the Honourable Samuel W. Johnson, LL. D. a son of the former President.

this time, inclined to deiſm; I was not diſpoſed to profeſs a mode of religion, which I did not believe, for the ſake of a living. If *Chriſtianity* was true, it was no doubt with me, whether *Epiſcopacy and the Liturgy* were a part of it. If the former reſted on *divine* authority; the latter, I was certain, reſted on *human*.—As nearly as I can now recollect, theſe were my governing views about religion, at the age of twenty-ſeven, 1754.

"Having acquired this ſatisfaction concerning Revelation, I next, in 1754, availed myſelf of journies to Boſton, New-York, and Philadelphia, to attend the worſhip of all religious denominations; and determined, by hiſtory, to inform myſelf of all the ſects in the Chriſtian world. This ſummer, at Newport, I went to the Quakers' Meeting; at Boſton, to the Congregational and Epiſcopal Churches; at New-York, to the Epiſcopal and Dutch Calviniſt Churches; at Philadelphia, to the Quakers, the Roman Catholics, and others—with a fair and unprejudiced mind. Thus I ſoon diſcerned the preference, and was confirmed in that form of worſhip, in which I had been edu-

cated, and which I was convinced was nearest the apoſtolic form, and ſcripture model; and became happily eſtabliſhed in the religion, in which I purpoſe, by the grace of God, to live and to die.

"By 1755, my doubts having given way, I could honeſtly devote myſelf to the ſervice of the great Immanuel. Juſt as I had emerged from deiſm, or rather the darkneſs of ſcepticiſm, (for I never was a diſbeliever, I only wanted light) it pleaſed the great Head of the church to open a door at Newport, contrary to my views, being then fully bent for the law, and having two doors open, inviting my immediate ſettlement in that profeſſion, with a good proſpect of ſucceſs in either. I thank God, I ever revered his providence, and ſubmitted myſelf to its over-ruling guidance.—I had now little objection on the head of incredulity, the clouds of ſcepticiſm having evaniſhed. In a word, I eyed the providence of God in hitherto withholding my entrance into the miniſtry; and, being always ready to ſerve my God, I hope from truly religious views, I accepted a unanimous invitation of the church and congregation, though on a ſmall

ſalary,

ſalary, and was ordained to the work of the miniſtry."

A REVIEW of thoſe Authors, which he read during the riſe, height, and decline, of his ſcepticiſm. (Written in 1768.)

"IN 1747 I read with attention Doctor Clarke's *Demonſtration of the being and attributes of God;* but did not find entire ſatisfaction. I proceeded through his evidences of Natural and Revealed Religion; but did not find his arguments concluſive for either. I did not perceive his reaſonings ſo ſtrong and concluſive as I had been accuſtomed to perceive thoſe for the ſolar ſyſtem, mathematics, and experimental philoſophy.* For many

* The learned Grotius, in his excellent treatiſe "De Veritate Religionis Chriſtianæ," having proved the truth of Chriſtianity from the facts of the life, the miracles, the death, and the reſurrection of Chriſt; from the ſuperior excellence of this religion, in compariſon with all others; and from its wonderful propagation by weak and ſimple inſtruments;—adds the following remark, which ſhews the unreaſonableneſs of looking for mathematical demonſtration, on moral and religious ſubjects: "If there be any one, who is not ſatisfied with the arguments hitherto alleged

many years I had been fed with demonſtration as to ſcience. In 1748 I read Shaftſbury's Characteriſtics, and admired them as ſublime views of Nature, and of the moral government of the Moſt High. I was particularly charmed with his rhapſody. At this time I had no thoughts of deiſm, and leaſt of all that this was the deiſts' bible, or their favourite author, though ſome paſſages, in the third volume, ſhocked me. At the ſame time I read and was ſo highly delighted with Pope's Eſſay on Man, that I committed to memory the firſt Epiſtle, and large paragraphs of the other Epiſtles; and repeated portions of it frequently

alleged for the truth of the Chriſtian religion, but deſires more powerful ones; he ought to know, that different things muſt have different kinds of proof; one ſort in mathematics, another in the properties of bodies, another in doubtful matters, and another in matters of fact; in this laſt caſe we are to abide by that, whoſe teſtimonies are void of all ſuſpicion: Which if it be not admitted, not only all hiſtory is of no further uſe, and a great part of phyſic; but all that natural affection, which is between parents and children, is loſt, for they can be known no other way."—Even Ariſtotle allows: Τὴν δε ἀκριβολογιαν τὴν μαθηματικὴν ὐκ ἐν ἅπασιν ἀπαντεον. "Mathematical certainty is not to be ſought in all things." The true ſtate of the queſtion concerning the *proper* evidence on this ſubject is ſhewn in Butler's Analogy, Part II. Chap. viii.

frequently by myſelf, in my chamber, and when I walked or rode abroad. I read the Dialogues on Education, being particularly delighted with the philoſophic rhapſody. I read alſo Gaſtrell's and Whiſton's Boyle's Lectures, and much in Cicero's works, and in Young's Night Thoughts, which I read through twice in 1750.

"In 1749 I had read Taylor on the Romans, and on Original Sin. The Key of the former I read with great approbation, except his two-fold juſtification, which, to me, was always abſurd. But I never could get through his Paraphraſe, nor his Piece on Original Sin, to this day. They always appeared to me to ſtumble at the threſhold. I alſo read, with pleaſure, Scott's two volumes of Sermons, which came the neareſt of any to my own caſe. His ſolutions of the extirpation of the Canaanites, and of the offering of Iſaac, were concluſive and ſatisfactory. His divinity of Chriſt I rather acquieſced in, though was not ſatisfied. His preliminary diſcourſes to the defence of Revelation, ſeemed to give up too much of Revelation, and reduced it to Platoniſm, and a republication of natural religion. I was not

pleaſed

pleaſed with his explaining away the eternity of future puniſhment, becauſe I thought he proceeded on principles equally giving up the perpetuity of happineſs. I judged it a too great conceſſion to the Deiſts; beſides, the Bible ſeemed to aſſert it poſitively. With theſe exceptions, however, he proceeded in the moſt fair and generous manner, and on concluſive reaſonings. This book had great weight with me. At this time I alſo read and admired the Independent Whig, and ſome pamphlets of Taylor, on the caſe of excommunicating a man for Arianiſm; all which had force with me.

"About 1751, or 1752, I read Turnbull's Moral Philoſophy. I was pleaſed with his ſcheme of treating moral, as Newton had treated natural, philoſophy; and hoped for great aſſiſtance. Though it was far from being deciſive, I ſtudied it with great attention, and ſome advantage; and I believe it gave conſiderable complexion to my religious ſentiments and compoſitions. But I did not find Newton there. I read Chevalier Ramſay's two quarto volumes; but diſbelieved univerſal happineſs. I had, previouſly to this, read Butler's Analogy, which is a maſterly production;

duction; but it ſerved little more than to remove ſome rubbiſh, and to ſhew there are no greater abſurdities to be charged againſt revealed religion, than againſt ſome of the moſt acknowledged principles of natural religion; and ſo it ſtill left me deſtitute of the poſitive evidence of Revelation.* By all theſe authors, I had advanced ſo far as to ſee, that Revelation was a moſt rational and ſublime ſcheme, far exceeding natural religion. I only wanted to ſee that it was true, and poſitively of divine original.

"I had hitherto not ſeen Tindal, nor been converſant with any books, that directly attacked Revelation.

"In

* The *principal* deſign of Butler's Analogy is to ſhew the unreaſonableneſs of the objections to Revelation, made by thoſe who profeſs natural religion, by proving that the very ſame may be urged, with equal force, againſt the religion of nature. But, to prevent a miſtake, it ſeems expedient to obſerve, that the viith Chapter of the IId Part, entitled, "Of the Particular Evidence for Chriſtianity," gives a ſummary view of two *poſitive evidences*—miracles and prophecy. Perhaps the arguments from theſe topics are here ſtated in too general a form to ſatisfy the hard requirements of ſcepticiſm. The book at large, however, remains, I believe, unanſwered. An Engliſh Reviewer tells us, "he well remembers to have heard Mr. Hume ſay, that Butler's Analogy was the ableſt defence of Chriſtianity that ever was written."

Monthly Review for 1786, *Art.* BUTLER.

"In 1747, I read and believed Dr. Watts' tract on the Glories of Chriſt; and particularly concurred in his ſentiment of the pre-exiſtent ſtate of Chriſt's ſoul. I had a high opinion of reaſon, and thought it becoming a rational being, to entertain nothing for truth, but what clearly approved itſelf to reaſon. To aſſiſt me in compoſing ſermons, I read Watts' and Evans' Sermons, and others of this kind. In 1750, I began an accurate reading of the Scriptures in courſe, with a vigilant criticiſm. Taylor, Foſter, and Scott, had brought me into pretty fixed ſentiments, that, upon the Chriſtian plan, pardon was conferred as a reward of Chriſt's illuſtrious excellency and meritorious virtue; but not on his propitiatory and vicarious ſacrifice. I now think, that this was being juſtified in virtue of another's righteouſneſs, though my ideas of it were then incomplete.

"What I believed to be the Scripture ſcheme, from 1750 to 1754, I only wiſhed to know was the truth, and that, in fact, it came down from heaven. But though it moſt highly approved itſelf rational, yet, ſo far as it was matter of Revelation, it ſtill remained with me to be proved by inconteſtible

evidences.

evidences. And to this end I purſued the ſtudy of the Scriptures, the ſincerity of the writers, the age and occaſion of their writings, the genuineneſs and authenticity of the ſacred books. I made great uſe of Dupin's Canon, and eccleſiaſtical hiſtory, of the ancient fathers, and eccleſiaſtical hiſtorians. I perceived great verification of Scripture facts by the teſtimony of other hiſtory.

"I ſoon became entirely ſatisfied with the genuineneſs and ſufficient authenticity of the Old and New Teſtaments, in the originals come down to us, and in the tranſlation particularly of the New Teſtament. All difficulties on this head, I, in a great meaſure, ſurmounted by 1753 and 1754: But the impoſtures of Paganiſm and Mahometaniſm, and the legends of the Romiſh church, were inſtances of falſe teſtimony which greatly embarraſſed me: For, might not the Scriptures be in the ſame ſtate? They, I knew, were more conſiſtent as to hiſtorical facts: But was it indeed, fact, that a crucified Jeſus aroſe from the dead, and was ſeen of his diſciples? I dwelt much here, and turned the ſuppoſition of impoſture every way, till light dawned, and I began to ſee that the

apoſtles could not have conſpired in ſo uniform a teſtimony of the fact, in oppoſition to Jews and idolaters, at different times and countries, when ſeparate and together, in all circumſtances, without betraying contradictions of facts, and abſurd repreſentations of their Maſter's doctrine; whereas a ſurpriſing conſiſtency and uniformity prevailed, ſo as to aſſure us that they were inſpired with the genius of his religion, and, though moſtly poor ignorant fiſhermen, carried through the world a religion, ſurpaſſing in wiſdom the documents of the moſt enlightened philoſophers; that they died in the cauſe, when they might have ſaved life and reputation, by denying their Lord.

"I alſo conſidered, that the preſent diſperſion of the Jews was unqueſtionably foretold, ages before the event, if the prophecies were authentic, which I had already demonſtrated, ſince found in thoſe Scriptures which the Jews receive, and who never did receive, nor can a Deiſt believe they ever could receive, any writings forged by the Chriſtians, to whom they were inveterate enemies. This fact was a ſtanding and unqueſtionable fulfilment of one prophecy, and evinces, that

the

the Old Teſtament contains matters which could be derived from inſpiration only—hence, that inſpiration had been converſant in the ſacred writings. If ſo, I felt the reaſonableneſs of preſuming, that there was more inſpiration in the Old Teſtament than what related to this diſperſion; and that the faireſt way was to examine the whole as inſpired. This opened my mind to the diſcerning of more and more of this inſpiration, particularly in thoſe parts which inſtituted a ſacrificature pointing to a future Meſſiah, which deſcribe his ſufferings, and the future glory of his kingdom. All which gave a deciſive turn to my judgment, perceiving, and thus being made to feel, the real evidences and proofs, that the ſacred writings contain inſtructions from the Fountain of infallibility, and an authoritative inſtitution from the Sovereign of the univerſe. This had already become the ſtate of my judgment on Revelation, when I devoted myſelf to the ſervice of Jeſus, in the miniſtry; ever ſince which, the force of this evidence has been daily increaſing.

"In 1756, I read Tindal, Collins, and Bolingbroke. I have ſince read Lord Kaimes,

Kaimes, David Hume, Mandeville, and others. I have read few Anſwers beſide Foſter's, which is an excellent one, and ſome Defences in the Boylean Lectures, all of which I bought in 1750. I have read but few Replies, becauſe I found myſelf able to obviate, to my own ſatisfaction, any, and all objections, the moſt of which are very trifling.

"At firſt, and in the depth of my ſcepticiſm, I found myſelf ready to demand too much. I wanted to have diſplayed before me, demonſtration that every word, or at leaſt every ſentiment, in the Scriptures, was θεοπνευστος [inſpired by God]; and was liable to have my faith in the whole overſet, if I found one inſuperable difficulty. Newton thought, whether the power, by which a ſtone falls to the ground, might not retain the moon in her orbit; and then went on, and demonſtrated the law of Gravity, obtaining throughout the ſtellary univerſe. In like manner, ſome one principle may be a πυ στω, [baſis] on which the whole ſyſtem of Revelation may be firmly ſupported. Such is the fulfilment of prophecy reſpecting the Jews; ſuch is the fact of the reſurrection of

Jeſus.

Jeſus. Theſe facts, once verified and believed, have amazing connexions.

"Accordingly, having once entered the Scriptures with this belief, I have not only proceeded to ſee greater evidence, but, in the Scriptures themſelves, to ſee new truths, and enlargements, and corrections upon thoſe doctrines, which I but imperfectly apprehended to be there before. There appears much wiſdom in delivering the Scriptures at ſundry times, and in divers manners. That authors of diſtant ages, and under different diſpenſations, ſhould all harmoniouſly conſpire in communicating what, at length, forms the great ſyſtem of Revelation, ſhews inconteſtibly, the influence of a ſuperintending Mind, and unerring Wiſdom. All but Jews ſee a connexion between the Old and New Teſtaments. But the Jews' parting from us at the Old Teſtament, ſhews that there has been no union of intereſt, no concert between them and the Chriſtians, to form a harmony. And yet, do we not ſee their ſcheme incomplete without the Goſpel?

"I have ſeen great glory in the doctrines of Revelation, ſince I have ſtudied it as an inſpired volume. I, particularly, now clearly

ſee,

ſee, that the whole ſcheme of the Goſpel ſalvation is founded on a ſuppoſition, and certain implication, that the human race was totally corrupted, in a loſt and ruined ſtate; and that its redemption is wholly founded on the vicarious ſacrifice of the Son of God; and I perceive the neceſſity of regeneration by divine grace."

After ſtating the religious ſentiments, which he had been imbibing for ſeveral years, and in which he was eſtabliſhed when he wrote this Review, he ſubjoins: "In general, the more I examine the Scriptures, I ſee the more reaſon to believe the doctrines of grace, exhibited in the confeſſions drawn up at the Reformation, and particularly held by the Puritan divines in England, and the venerable fathers of the New-England churches. I thank God, that I have lived to obtain this precious and ſatisfactory faith in the moſt holy religion of our Lord Jeſus Chriſt."

A more complete view of the means, by which he became thus happily eſtabliſhed in the Chriſtian faith, appears in his *Inſtructions* on this ſubject, in a Diſcourſe preached ſoon after his ordination: for *they* are ob-

viouſly

viouſly drawn from the ſources of his own conviction. Inferring, from the example of the noble Bereans,* that it becomes men to ſearch the ſacred writings, and from them alone to derive their religious principles, he proceeds to give Directions for aſſiſting "to an advantageous, pleaſant, and ſucceſsful ſtudy of the Scriptures." The illuſtrations of theſe Directions are copious and learned, and ſhew a profound enquiry into the ſubjects to which they refer.

He recommends—to lay aſide prejudice —to let the ſearch be thorough, not curſory and ſuperficial—to inveſtigate the leading principles of Revelation—to become acquainted with ſcriptural chronology and geography—to conſider the nature of typical and allegorical reaſoning, together with the manner of interpreting figurative expreſſions in general—to attend to the manner in which the ſacred writers became acquainted with the matters they delivered; to the manner and order in which the ſacred books were compiled; the times and languages in which they were originally written; and the particular occaſions on which they were compoſed.

* Text, Acts xvii. 11.

compoſed. "The ſacred writings," he proceeds to remark, "have been tranſmitted down to our times, ſufficiently pure and uncorrupted. No writings of antiquity have come down to the times of printing, with ſo much evidence of their genuineneſs, as the Scriptures. The various readings are trifling, and of no moment in the general evidence. For notwithſtanding, by ſuperſtitious criticiſm on a multitude of copies, and various tranſlations of the New Teſtament in particular, and the voluminous fathers of five centuries, they have been augmented to a great number, moſt of which conſiſt of different orthography and punctuation only; yet the ſenſe, at leaſt the important ſenſe, is *entire* in any of the copies, eſpecially in the more correct ones. From the few copies of Terence, which is ſaid to be in the beſt ſtate of any of the claſſic writers, with a leſs ſcrupulous exactneſs, have been collated 20,000 various readings: nor is it to be doubted if the ſame number of copies could be collated for him, that have been for the New Teſtament, double that number might be found for that little volume, when yet the ſenſe of each ſcene and act remains entire. The like

obſervation

obſervation might, no doubt, be made for the more ancient prophane writings, as thoſe of Homer, Thucydides, and others.——— No one acquainted with Jewiſh antiquity will doubt but that the Hebrew Scriptures were in being, in their preſent form, about the time of the captivity, and in the time of our Saviour; ſince which the mutual jealouſy of Jews and Chriſtians over the holy books, has continued their abſolute ſecurity and defence againſt material interpolation.———The multitude of copies, in diſtant churches, ſynagogues, and ages, the ſameneſs of the Hebrew copies among Jews and Chriſtians, and the general correſpondence of all, even in the oriental tranſlations; and, laſtly, the agreement of the LXX. and New Teſtament copies of later ages with the Alexandrian manuſcript, evidently of the fourth century, conſpire in ſecuring to us the genuine writings of ſacred antiquity, with a united evidence ſuperior to what can be adduced for the authenticity of any other ancient writings. We have much clearer evidence that the ſacred oracles are tranſmitted to us entire, than we have for the works of Hippocrates, Herodotus, Plato, or Philo, in

the preſent copies of which laſt, however, we do not doubt ourſelves to have the genuine writings of thoſe authors."

In the laſt place, he recommends, that the honeſt reſearches of the Scriptures be accompanied with humble ſupplication to the Father of lights for inſtruction. "It is not to be doubted," he obſerves, "that the omnipreſent Animator of all things can point the human intellect to truth, and, by operations on the mind, open views, not indeed to be diſtinguiſhed from the native elucidations of reaſon; yet with this difference from extraordinary inſpiration, that the one is always known to be from God, the other not." In conformity to which ſentiment, in another manuſcript ſermon he remarks: "No doubt God often anſwers the humble ſincere requeſts of pious enquirers, and opens a train of thought, and otherwiſe diſcloſes views, greatly aſſiſtant to diſcoveries of truth."——"It is doubtleſs," he proceeds in the diſcourſe under our review, "a univerſal law in the moral world, that the beſtowment of the moſt important favours upon intelligences ſhall depend on their petitions."

"While,

"While, then, we are in a courſe of reading the ſcriptures, in moments of calm reflection we may often ſuffer our ſouls to aſcend to God in the following, or ſimilar ardent and ſincere addreſſes: O my God! how faint and imperfect are my views of thy infinite perfections and glory, of thy final purpoſes and deſigns. This univerſe is a viſible monument of the unſeen and eternal mind: But, from the original limitations of the human capacity, or the ſubſequent defection, thy omnipreſence eſcapes our apprehenſion. To know that thou art, requires a ſummoned and forced attention; but to know what thou art, how thou ſubſiſteſt, thine eternal counſels, the ſcheme thou art carrying on, and what will be the final iſſue of it with regard to man, is infinitely beyond us. Compaſſionating our ignorance and inſenſibility, thou haſt kindly diſcloſed a revelation of that part of thy grand purpoſes which immediately relates to us. But, as thou ſhineſt around us in nature unperceived; ſo thou ſhineſt around us in revelation unapprehended. Unleſs our underſtanding is enlightened by thy divine radiance, in vain does our filmed viſion turn to the

noon-tide

noon-tide ſplendour of truth, thy full revealed moral glories. Without this, all the various ſtriking manifeſtations of thyſelf make but feeble and tranſient impreſſions on my ſoul. ----------Diſpel, O my God! the miſts which becloud my mind-----Break in upon my ſoul with the irreſiſtible radiance which beams from thy inacceſſible glory. Let the all controuling ſplendour of evangelical truth, and the certain diſcoveries of my high connexions, ſweetly bear away my ſoul, and raviſh it into joyful captivity. Let me perceive thine unparalleled love ſo clearly, that, under its full benign influence, I may be created anew in Chriſt Jeſus. I earneſtly long to feel and uniformly perceive and act, as ſuperior ſpirits, or as Thou—forgive me, O my moſt merciful God—perceiveſt, acteſt. Diſcloſe ſuch views of my connexions as may diffuſe ſerenity in my breaſt, compoſe and reconcile me to the temporary and everlaſting ſubordinations thou ordaineſt. I do not aſk for any thing beyond my capacities, or which would be inconſiſtent with the courſe of thy government to indulge; much leſs for aught which would either be needleſs, or prove a new ſource of inquie-

tude.

tude. I humbly implore what thy wiſdom ſhall judge beſt to impart. Ever keep alive in my ſoul thoſe realizing and comprehenſive views of that great intereſting part of everlaſting providence, diſcloſed in revelation, which may enliven my ſubmiſſion, guide and animate the unfailing performance of my daily duty. When attacked with the ſudden guſts of temptation, do thou pour into my breaſt ſuch a blaze of conviction, and excite ſuch a tremendous apprehenſion of guilt, with thoſe views of the conſequences by thee annexed to the eternal difference of things, as may balance the force of vicious impulſe, ſecure my innocence, and bear away my attention to virtue.----------' Direct me to the right improvement of all the aſſiſtances thou haſt afforded me for purifying and perfecting my nature. Teach me to underſtand clearly, to believe firmly, to value juſtly, and comply ſincerely with that laſt and brighteſt revelation thou haſt given me by Jeſus Chriſt.' *----------By thy Spirit, O God! continue thine illuminating communion with my ſoul, to diſpel my incredulity, to conduct my enquiries to a happy iſſue,

* This ſentence from Dr. Leechman on Prayer.

iſſue, and aſſiſt me to juſt and realizing views of revelation.

"So dependent am I upon thee, O Father of lights! that when thou hideſt thy countenance, my ſoul is involved in darkneſs: thy returning radiance enlivens, brightens the genius, opens deep diſcernment, and ſatisfactory views. I need the influences of thy guardian Spirit in all the human life: but my preſent moſt ardent ſupplication is, for a juſt and ſtrong diſcernment of the joyful diſcoveries I, at times, feel, and faintly perceive in thy word. O my ſoul! devolve thou thyſelf upon God, thy parent mind; expand thyſelf to the impreſſions of the divinity; that, abſorbed by thoſe diſplays imparted to thee, thou mayſt henceforth be able to comprehend, with all ſaints, the height, the depth, the extent, of that unparalleled love of Jehovah, which indeed excels all preſent knowledge."

"Thus illuminated from on high, may I aſcend from the moral contemplation of Nature, to the apprehenſion of inſpired Wiſdom; till, thereby taught fair and connective views of the grand moral adminiſtration of the univerſe, with the genuine warmth of devotion,

devotion, my voice ſhall declare: GREAT AND MARVELLOUS ARE THY WORKS, LORD GOD ALMIGHTY! JUST AND TRUE ARE THY WAYS, THOU KING OF SAINTS!"

THE ordination of Mr. Stiles was ſolemnized October 22, 1755; on which occaſion his venerable and pious father preached a Diſcourſe,* which is an intereſting ſpecimen of his miniſterial talents, and of parental affection. The counſel, addreſſed to the ſon, was received with filial reverence; and it had a viſible influence on his paſtoral character. The wiſhes of an affectionate parent were now anſwered beyond expectation; and he could *depart in peace*. His advice may be conſidered as his dying charge; for he complained, at this time, of bodily infirmities, and he lived but a few years after this intereſting tranſaction.

The inſtructions, prayers and tears of this man of God were not loſt. The ſon proved himſelf worthy of ſuch a parent. What he

* Text, 2 Tim. ii. 1. *Thou, therefore, my ſon, be ſtrong in the grace which is in Chriſt Jeſus.* This Diſcourſe was printed.

he eſtimated as the higheſt expreſſion of filial piety, appears in a letter to the Reverend Mr. Hopkins, of Hadley, formerly his companion in the tutorſhip, who had recently loſt his father: "The beſt tribute that can be paid to the memory of a deceaſed parent, is, the perpetuation of his virtues and excellencies, in the ſhining uſefulneſs of a ſon: thus the father ſurvives, lives in poſterity." This tribute he religiouſly paid; and, by his own virtues and uſefulneſs, erected a durable monument to his father's memory.

The following paragraph, from the ſame letter, ſhews with what tremulous ſenſibility, and diſtruſt of himſelf, he entered on the work of the miniſtry. "Laſt week I was ordained an inſtructor of mankind in the Chriſtian religion. But, alas! who knows whether he ſhall teach men right or wrong? Many have laboured through life as Chriſtian miniſters, in recommending and inculcating errors. And how know I, but I, alſo, fond as others of my own imaginations, fooliſhly, as others, apprehending them momentous principles, may ſpend alſo my life to little purpoſe; *operoſe nihil agendo.* [in laboriouſly doing nothing.] But Heaven knows

I mean

I mean right; I would gladly be informed of the genuine intentions of the great Creator concerning man. Heaven preſerve me from miſtakes, and lead me to a juſt, rational, and thorough underſtanding of Chriſtian truth."

A. D. M,DCC,LVI TO M,DCC,LIX.—ÆTAT. XXIX TO XXXII.

THOUGH now diſconnected from college, he gave various proofs of the ſincerity and ardour of his collegiate attachments, and of his love of ſcience. In February, 1756, he addreſſed a letter to the ſenior claſs, at Yale College, formerly under his tutorial care, in which, together with a grateful acknowledgment of the generous teſtimonials of their friendſhip, and uſeful hints with regard to their various ſtudies, he invites their attention to his favourite ſcience, Aſtronomy. Nor does he forget to inculcate on them the ſuperior importance of a practical regard to the duties of morality and religion. "You are now entered on the ſtudy of Ethics. With your ſpeculative knowledge, let me recommend it to you to join devotion and

virtue. If valuable ſcience has not a proper influence on our characters, it will but involve us in ignominy and contempt; while genuine goodneſs, and well-formed virtue, will ſecure the tranquillity of life, and prepare us for the triumphs of intellectual merit, when we ſhall paſs in review before other parts of the moral world."*

To his *quondam* fellow-tutor, Mr. Hillhouſe,† he writes, concerning the expected comet:

* He uniformly conſidered Virtue as the ultimate object of ſcience. "Praxis philoſophica eſt finis ſcientiarum: huic omnes diſciplinæ liberales quodammodo inſerviant." Valedict. Orat. "Praxis philoſophica, probè ut vivemus, placide moriamur, inde immortales fieri atque beati, eſt omnis Doctrinæ ſumma atque finis." Half-century Orat.

† The Honourable James Abraham Hillhouſe, between whom and Mr. Stiles a very intimate friendſhip ſubſiſted, died in 1775, Ætat. 46. He was educated at Yale College, where he graduated in 1749. He was ſoon after choſen to the office of a tutor in that ſeminary, which he executed, with unremitting diligence, for ſix years, with high approbation and eſteem. He next appeared at the bar, where his powers of reaſoning and of eloquence excited general admiration. In 1772 he was elected a member of the council of the State of Connecticut; and, in this department, was eminent for his abilities and integrity. Anxious for the liberties of his country, he firmly oppoſed, in the ſpirit of true patriotiſm, miniſterial tyranny on the one hand, and lawleſs anarchy on the other. His Chriſtian life and converſation were truly exemplary, and he was adorned with the graces of meekneſs, charity, and humility.

comet: "I had not ventured the imputation of aſtronomical enthuſiaſm—ſeeing when nothing is to be ſeen—did I not think it beſt for all to be eagle-eyed, eſpecially when obſerving the motion of theſe rare phenomena is attended with peculiar aſtronomical pleaſure. The comet, in 1744, was ſeen at Harlem about November 20; but not at Cambridge, in England, till December 23. One had better be fanciful, and feel the mortification of finding himſelf miſtaken two or three times, than miſs the pleaſure of ſeeing a comet a month. Comets, when they firſt appear, do not leave us room *not* to doubt, or ſuſpect we may miſtake."

The Europeans, it ſeems, expected the comet this year; he concludes, it was on the ſuppoſition of the diminution of its period. He was "not certain, however, but that the ſame cauſe which contracted the laſt, might be ſo circumſtanced as to protract the preſent revolution; if the variation of its periods is to be aſcribed to the attraction, or diſturbing force, of diſtant celeſtial bodies—a thing which Sir Iſaac Newton ſuppoſes incident to comets in the diſtant regions of their trajectories." Profeſſor Winthrop, to whom he wrote, about the ſame time, on the

ſubject

ſubject of this comet, obſerves, in his anſwer: "Its periods have been unequal, being of 75 and 76 years alternately. You have very happily conjectured, at what will probably turn out to be the truth, that *the ſame cauſe which contracted the laſt, will prolong the preſent period, viz. the attraction of other celeſtial bodies.*" This comet did not appear till 1759, when Mr. Stiles obſerved its progreſs with accurate attention, and preſerved his own obſervations, together with thoſe of other aſtronomers, which came to his knowledge.

In this manner did he continue, in conjunction with his theological ſtudies, to cheriſh a love of aſtronomical and philoſophical ſcience, and, indeed, of univerſal literature, to the purſuit of which he was ardently devoted.

The Redwood library,* at Newport, conſiſting of about 1500 volumes, at the time of his ſettlement there, and augmented afterward by books imported from Europe, entruſted

* About the year 1748, Abraham Redwood, Eſq. of Newport, gave £500 ſterling, with which the principal purchaſe for this library was made. It being founded for the uſe of all denominations, indiſcriminately, the Legiſlature of Rhode-Iſland granted to a company a charter of incorporation.

truſted to his ſelection, was highly propitious to his wiſhes, and to his literary improvement. To the accompliſhment of an end, Providence always furniſhes adequate means. This library, the benefit of which Mr. Stiles enjoyed above twenty years, and to which, being librarian, he could always have acceſs, was eminently ſubſervient to his preparation for the preſidential chair, to which he was, in due time, to be called.

On the 10th of February, 1757, he was married to Elizabeth Hubbard, the eldeſt daughter of Colonel John Hubbard, of New-Haven; a woman of excellent accompliſhments, intellectual, moral, and religious; and who, therefore, deſervedly poſſeſſed his tendereſt affection. By her prudence, and excluſive care of every thing pertaining to domeſtic economy, ſhe left him in poſſeſſion of his whole time for literary purſuits, and paſtoral duties.

A. D. M,DCC,LIX.—ÆTAT. XXXII.

AFTER his ſettlement in the miniſtry, he improved every favourable opportunity for opening correſpondencies with men of eminence

nence in foreign countries, as well as in his own; and his letters will greatly contribute to the elucidation of his character: for, it hath been juſtly obſerved, the genuine reſemblances of illuſtrious men may be ſeen in their epiſtles, as in a mirror.*

From early life he cheriſhed the ſocial affections; and the future intercourſe of great and virtuous ſouls, was always, with him, a favourite ſentiment. Even at the age of twenty-ſix, he wrote to Mr. Kalmar, of London: "I am deſirous, and I think the ambition not illaudable, of cultivating a very free, as well as friendly, correſpondence with gentlemen of letters, in various parts of the world, to whom I would be glad of the honour of being introduced; for, with Mr. Pope, the utmoſt point of my deſires, in my preſent ſtate, terminates in the ſociety and good will of worthy men; which I look upon to be no ill earneſt of the ſociety and alliance of happy ſouls hereafter."

In

* Amavi, fateor, ab ineunte fere ætate, virorum doctorum epiſtolas: cum propter multarum rerum non facile alibi occurrentium notitiam, tum OB GENUINAS CLARORUM VIRORUM EFFIGIES, QUAS IN EPISTOLIS, TANQUAM IN SPECULO, CERNERE EST.——Colomeſii Præfat. ad Epiſtolas G. J. Voſſii.

In a letter to Profeſſor Winthrop, April 2, the principal objects of which are aſtronomical enquiries and diſcuſſions, having noticed, with ſympathy, the ſickneſs of the Profeſſor's family, and its conſiſtency with the divine goodneſs, he adds: "We ſhall be able to form a more juſt idea of the ſtate of man a thouſand years hence, when, having left theſe regions of incarnate ſpirits, and entered into the intellectual world, or abodes of unembodied minds, we ſhall not only renew our acquaintance with departed friends, but perſonally converſe with Moſes, Iſaiah, Paul, Plato, Cicero, Newton, Locke; and contract new acquaintance with exalted minds, aſſembled from all parts of the dominions of Jehovah."

Soon after, he wrote a learned letter, in Latin, to the Principal of the Jeſuits' College, in Mexico. This letter he incloſed in another to an Engliſh merchant, in New-Spain, in which he ſtates the reaſons of his communication to the learned Jeſuit: "I have a curioſity to know the diſcoveries made on this American continent beyond California. The Jeſuits have, beyond any order of men, been the moſt indefatigable, for above a century,

in

in inveſtigating diſtant countries, but imperfectly known to the Europeans. I find, by their letters about 50 years ago, (and I have ſeen none of later date) that they had entered on the ſearch of California, and the parts adjacent. They muſt, doubtleſs, have made very conſiderable diſcoveries, and tranſmitted them to Europe. In the "Travels of the Jeſuits," publiſhed in France ſome years ago, I ſee the intelligence from the north-weſtern miſſions, paſſes through the hands of the Superior of the College of Jeſuits, at Mexico. I am a Proteſtant, and deſire to have no connexion with the Catholics, in point of religion. Their valuable diſcoveries, however, both in natural hiſtory, and in the circumſtances of countries unexplored by others, I would willingly partake in; nor do I regard through what hands I receive uſeful and entertaining knowledge, be it ſo that I receive it. Beſides, difference of nations and religions ought by no means to obſtruct philoſophical enquiries."

While in the tutorſhip, he became acquainted with the Reverend Dr. Aliſon, Vice-Preſident of the College, and Rector of the Academy, at Philadelphia, who was introduced

troduced to him, by a letter from Dr. Franklin, as a "perſon of great ingenuity and learning, a catholic divine, and, what is more," added the Doctor, "an honeſt man; for, as Pope ſays,

An honeſt man's the *nobleſt* work of God.

By entertaining, then, this gentleman, with your accuſtomed hoſpitality and benevolence, you will entertain one of the nobility: I mean, one of GOD's nobility, for as to the *king's*, there are many of them not worthy your notice." Mr. Stiles ſoon after commenced a correſpondence with this learned and worthy man, which was maintained with a pleaſure and improvement, apparently mutual, for many years.

In a letter to him, July 3, the following remarks expreſs his ſentiments on the advantages of an extenſive union among the reformed churches.

"It is of great importance, that the Preſbyterian and Congregational intereſts be ſtrongly united. Plans of union and harmony are greatly to be deſired, and promoted. In this view, I am highly pleaſed with the union of your ſynods of Philadelphia and New-York; and I wiſh ſome compre-

hending meaſures were adopted, which might explicitly join to that union the confederacy of the New-England churches; and the whole be connected with Scotland, and the Congregational Diſſenters in England and Ireland. Such a junction of leſs and greater parts would give the whole (perhaps the greater half of the Britiſh empire) a much more reſpectable figure, than either holds, alone and disjointed. It muſt be pleaſing to ſee our own cauſe proſperous, and fortified by theſe alliances; but, what is more, it would greatly ſubſerve the intereſt of truth and pure Chriſtianity. As we are the moſt reformed, it would be unhappy if we ſhould relapſe, and reſume the ancient corruptions. This combination would bring on and ſupport thoſe enquiries and diſquiſitions, which would triumph in complete reformation.—— Your Synods doubtleſs have, and I wiſh our Aſſociations alſo had, an annual correſpondence, in their public capacity, with the General Aſſembly of Scotland; and, if it were peaceable, the publication of the accounts among the people might animate and corroborate the cauſe. And if ſuch an intercourſe were alſo eſtabliſhed with the churches of

Holland,

Holland, Geneva, and the French Proteſtants, it would circulate much uſeful intelligence, that might ſerve to keep up and enliven the *eſpirit du corps*, as Voltaire expreſſes it."

Among numerous proofs of the extenſiveneſs of his literary enquiries, at this early period, and of the unwearied pains which he took to acquire knowledge, one appears in a letter to Mr. Grant in London, dated September 10, in which he writes: "I find by the Magazines there is lately publiſhed a Hiſtory of California, in two volumes. I want much to ſee how far the Europeans have purſued their travels and diſcoveries on the northweſt part of this continent. I find, alſo, that laſt year was publiſhed at Peterſburg a map of the Ruſſian Empire in which it is extended beyond Kamſchatka, connecting the two continents of Aſia and America. If you have ſeen them, pray give me in your next, a brief account of what is to be depended on, eſpecially with reſpect to the junction of the two continents. If it ſhould be in your power, and you ſhould be ſo good as to introduce me to a correſpondence with ſome gentlemen of your acquaintance in Peterſburg, or Copenhagen,

penhagen, or any where up the Baltic, you would greatly increaſe my obligations."—— To the laſt article of theſe enquiries he, at length, found a ſatisfactory anſwer: "It is now known that Aſia is ſeparated from America by water, as certainly appears from the Baron Dulfeldt's voyage round the north of Europe into the Pacific Ocean, A. D. 1769." *

A uniform zeal for equal liberty is ſtrikingly viſible in all his writings, from the earlieſt to the lateſt period of his life. In a letter to the Reverend Dr. Cumming, of Edinburgh, July 26, he writes: "We are ſettled, not in toleration, but equal, Proteſtant liberty. For us, in New-England, to be haraſſed with even the moſt moderate Epiſcopacy, at leaſt to have it impoſed on us, whoſe fathers fled hither for aſylum, is perfectly cruel.———Free enquiry has made ſuch progreſs as muſt inevitably pull down all eccleſiaſtical polities, not founded in the ſacred Scriptures. And I apprehend, the defence of Epiſcopacy from this quarter, is very much relinquiſhed by the ſenſible clergy, ſince Biſhop Hoadly has put the matter on quite a different footing.——

How

* Stiles' Election Sermon.

How lamentable, that any unneceſſary embarraſſments ſhould be laid on men of public ſpirit, loyalty, and love of liberty, whatever their religious ſentiments! It would be more agreeable to this country, if Preſbyterians and Diſſenters were not precluded from offices and employments in the gift of the crown. All the provincial governors, cuſtom-houſe officers, and, in general, all who enjoy lucrative offices, not in the beſtowment of the Provincial Aſſemblies, from Nova-Scotia to Georgia, and in the Weſt-India Iſlands, are appointed from among one ſect, to the neglect of all others—which can yet furniſh as ſenſible men, compoſe a far more numerous body here, and are as loyal, at leaſt, and faithful to his Majeſty. This, indeed, is agreeable to Levant policy: but, I judge, Egypt would be more eaſily governed by Baſhaws, appointed from among its inhabitants, than by thoſe ſent from Conſtantinople."——

While engaged in the defence of rational liberty, and Chriſtian truth, how noble and generous are his ſentiments concerning the proper treatment of perſons of different religious denominations; and yet how prudently

guarded

guarded againſt the danger of a tranſition from catholiciſm to indifference about religious principles, and from ſuch indifference to apoſtacy! "As we hope for ſettlers from Scotland, as well as England and foreign Proteſtant States, ſo I ſhould be glad that your miniſters would ſtrongly inculcate and recommend to their pariſhioners coming to America, a ſteady adherence to the preſbyterian principles, ſince many leave them behind, when they croſs the Atlantic. Not that I would have them made bigots; for, in my opinion, an attachment to the Preſbyterian and Congregational principles, ſo far as it implies an oppoſition to unſcriptural prelacy, is conſiſtent with the greateſt generoſity of ſoul, with Chriſtian charity to thoſe who differ from us. It is one glory of a Preſbyterian to be catholic and benevolent; it is another glory to ſtand faſt in the faith. Many do not ſtop at the diſtinction between being charitable to another ſect, and joining it. I may have charity for, and a good opinion of, a Lutheran; I may have a better for a Calviniſt, and yet be, ſtrictly, neither. I may have a good opinion of, and Chriſtian affection for, all Proteſtant churches; I may have

a very

a very good opinion of thoſe of Geneva and Holland; but, perhaps, beſt of all for that of Scotland, or for thoſe of New-England."

A gentleman in Newport had, through his hands, preſented to Yale College a collection of books, (ſome of which were deiſtical) "on condition of their being depoſited in the public library for the uſe of the ſtudents." It appears, however, that the books were not admitted by the Preſident. On this occaſion, in a letter to the Preſident, he reſpectfully vindicates that free enquiry, "for which Proteſtants have made ſo noble a ſtand." "It is true," ſaith he, "with this liberty, errors may be introduced; but, turn the tables, the propagation of truth may be prevented. Deiſm has gained ſuch head, in this age of licentious liberty, that it would be in vain to try to ſuppreſs it by hiding the deiſtical writings: the only way is, to come forth into the open field, and diſpute the matter on even footing. The evidences of Revelation are, in my opinion, nearly as demonſtrative as Newton's Principia, and theſe are the weapons to be uſed.———Truth, and this only, being in fact our aim; open, frank, and generous, we ſhall avoid the very appearance of evil."

About

About this time he received a preſent of ſome books from Mr. Bennett, of Edinburgh. The letter, which returned his acknowledgments, (September 14) is fraught with ſentiments of candour characteriſtic of the writer. "This friendly notice, and on my part unſolicited, from a gentleman in a diſtant country, to whom I am unknown, but by the, perhaps, too kind mention of Mr. Heatly, gives me a very ſenſible pleaſure; the more ſo, as the books you ſent me, particularly Lord Kaimes' Eſſays, Mr. Anderſon's Anſwer, and the Reply, are curioſities in this country. I have not yet had time to finiſh the peruſal of them; but, from the little I have read, I think candour, and a good-natured benevolence, might admit an innocent conſtruction to even the more exceptionable paſſages in theſe eſſays, which appear to be the reſult of thought, ingenuity, and good ſenſe. I ſuppoſe his lordſhip does not pretend to infallibility; and, if ſome expreſſions are not ſo well guarded, are liable to exceptionable conſequences, or even if he may have ſometimes erred; yet the intricacy and ſublimity of thoſe ſubjects, which have hitherto proved too great for human comprehenſion,

and

and intelligible diſquiſition, entitle ſo ingenious a performance, and its author, to different treatment from what Mr. Anderſon ſeems to recommend. Free enquiry, and candid diſquiſition of moral ſubjects, have obtained ſuch footing in the Proteſtant world, that they cannot be extinguiſhed, but muſt prevail. Some have abuſed this liberty, and filled their writings with impudence, licentiouſneſs, and blaſphemy. But when a book is written with modeſty and good ſenſe, even on the ſide of error, I read it with pleaſure. Beſides, what great men ſometimes call fundamental error is not always ſuch. Michael Servetus was condemned by the great men of his age, and burnt for hereſy, when yet he believed not only in the being of a God, but in his Revelation by Jeſus Chriſt.——— To me it appears, that all the danger of his lordſhip's notions is with reſpect to virtue. To neceſſitate the conduct of Intelligencies to ſuch a degree, as to deſtroy their accountableneſs, is to place them in the claſs of brutes, and overlook the diſtinguiſhing principles of their nature. I do not know what is his lordſhip's opinion of Revelation; however, I am by no means certain, but that men may

entertain his ſpeculations reſpecting liberty and neceſſity, and yet be firm believers of Revelation; I think I may add, that I am acquainted with ſuch."

Another writer, then of recent celebrity, and, to this day, conſidered as the champion of infidelity, was not, in his view, entitled to equal indulgence. "The Mr. Hume, whom Dr. Leland confutes, directly oppoſes a ſupernatural Revelation, and ſtrongly denies the poſſibility of miracles, or of their evidence. I think he treats the ſubject, and ſeveral other ſubjects he has written upon, with caprice and inſolence. Self-confident, full of his own diſcernment, he enjoys the complacency of believing himſelf poſſeſſed of the ſecret, imparted only to the happy few, that the baſis, or one main foundation of Chriſtianity, is an abſolute impoſſibility. And truly it is a new diſcovery, even to imagine, That it is beyond the reach of Omnipotence, to ſuſpend, alter, or counteract, the general laws, which itſelf hath eſtabliſhed in the creation."

Having ſhewn the abſurdity of this bold and impious hypotheſis, and proved, that miracles are capable of as credible an atteſta-

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tion as any other facts, that, when credibly atteſted, they prove a divine miſſion, and that the reſurrection of Jeſus is ſupported by ſuch teſtimony, he adds: "The only queſtion is, *queſtio facti*, [a queſtion of fact] particularly the re-appearance of Jeſus, after he was undoubtedly crucified, and dead. This fact, once admitted, all the Scripture miracles are credible, whether extended to inſpiration, or confined to operations on the material world. Yet, the love of novelty; the habit of ſcepticiſm; ambition to divulge hypotheſes and new ſuppoſed diſcoveries; an unbounded paſſion for thinking generouſly and freely; deep acquaintance with the hiſtory of ſuperſtitions, judged parallel to and reſembling the Chriſtian inſtitution; the oriental pretended incarnation in the perſon of Fo; conviction that a great part of the mythology which biaſſes nations, the learned and unlearned, is without foundation; a deep ſuſpicion that all the moral ſyſtems in the world, and among the reſt the Chriſtian, as well as the Mahometan, have origin in human invention and policy; and, above all, polluted morals, have a prodigious influence in ſtupifying the moral ſenſe, or perceptivity of evidence, in the given caſe of the Chriſtian

tian Revelation, and raiſe ſuch a miſt of ſcepticiſm, as even demonſtration cannot diſpel. So that, particularly with regard to the reſurrection of Jeſus, the mind is callous, and cannot feel the weight, or even the poſſibility, of evidence. So the Newtonian philoſophy, though founded on demonſtration, is yet diſbelieved in ſome foreign univerſities. Men of leſs ſpeculation, of leſs ſcience, and leſs prepoſſeſſion, will apprehend, and rationally believe, what ſublimer minds, of great learning, in vain attempt to comprehend. There is a moral jaundice, brought on by ſome peculiar refinements in ſpeculation, which tinges all objects from a certain quarter. The removal of this is the firſt ſtep toward diſcerning the truth, eſpecially *the truth as it is in Jeſus.*"

"Lord Bolingbroke appears to be better acquainted with political, than with theological, learning. He that perfectly underſtands the nature and connexions of the ſeveral kingdoms and polities in Europe, is very ignorant of the adminiſtration of God, and of the πολιτια [the government] of the univerſe. It was as much out of character for him to turn divine, as for Chancellor K----- to turn civilian;

civilian; and he has ſucceeded accordingly. ——————Dr. Leland deſerves highly of the Chriſtian world. Men of ſenſe, of whatever religion, ought to be treated, as he has treated them, with candour and politeneſs."

While it is inſtructive, to have the various ſources of infidelity thus opened to our view, and to be preſented with the reaſonings of one who had "gone through all the conflicts that it is poſſible for the human mind to be perplexed with,"* it is pleaſing to trace his progreſs from the incertitude of ſcepticiſm to the ſtability of the Chriſtian faith. We have ſeen him, like the humble reed, tremuloufly bending beneath the blaſt; we now behold him, as the majeſtic oak, firmly rooted by the agitation of the winds, and able to reſiſt the fury of the ſevereſt tempeſt.

By a learned Jew, from Saphat, in Galilee, he addreſſed a letter, in Latin, to ſome Greek prieſt, or biſhop, living in the Holy Land, or in Syria. Its deſign was to obtain an exact deſcription of the Holy Land, and of Syria; a map of the lake of Galilee; of the lake of Sodom and Gomorrah, and of the

* Manuſcript.

the riſe and courſe of the river Jordan; information concerning the inhabitants of the various nations on that territory; the number of Chriſtian prieſts in each epiſcopate; and eſpecially the number of biſhops, and their clergy, under the patriarchs of Antioch or Damaſcus, and of Jeruſalem, as, alſo, of thoſe under the patriarch of Conſtantinople; an account of the religion of the Gentiles beyond the Caſpian Sea; and whether any nations practiſe circumciſion, who anciently obſerved that rite, without a derivation from Jews or Mahometans;* a geographical deſcription of the river Oxus, of the city Samarcand, and of the neighbouring regions, where

* The deſign of this enquiry was, to diſcover, if poſſible, the Ten Tribes of Iſrael, a favourite ſubject of his reſearches:—Quippe inde, forſan, ediſcerimus quoddam de Iſraelitis Captivitatis primæ, ſive Aſſyrianæ. Perſia et India jam multis ſæculis tam adeo perfuſa fuerit tum Judæis tum Mahometanis, quemadmodum perdificile ſit circumciſionem ab iis perlatam diſtinguere ab illa antiquiore circumciſione peracta a X Trib. et eorum poſteritate. Arabes Mahometani Bactriam et regiones Buchariæ hodiernas pervagârunt circa A. D. 1000. Notum fieri cupio an è Scriptis Arabicis, vel aliis circa id ſeculum editis, pateat quod inter gentes Buchariæ vel diſtantiores ad regionem Tibet, circumciſio inventa fuit, uti olim Herodotus obſervavit ad urbem Colchis.

where Ulugh Beg formerly reigned ;* a map of the courſe of the river Euphrates, from its ſource to the bay of Ormuz ; a map, alſo, of Arabia, that is, the region between the Red Sea and Ormuz, and an account of the principal cities, and of the nations which inhabit that region ; alſo, a map of the country beyond the Caſpian Sea, (whence the Turks originated) and the names of the princes who reign there at this day. Addreſſed to a miniſter of the Greek church, the letter farther enquires, What are the peculiar ceremonies and tenets of that church ? It alſo aſks an account of the Samaritans, who inhabit Mount Gerizim, at Sichem ; the number of families, of prieſts ; the ſize of their temple, or ſanctuary ; an account of their religious rites, and of their Pentateuch, whether written in Samaritan characters, or in Greek ; wherein it principally differs from the Hebrew Pentateuch, eſpecially in ancient chronology, both in the patriarchal and antideluvian ages ; and whether they received the Pentateuch, which they now have, in the time

* This he ſuppoſes may be procured from the Armenian Chriſtians : Forſan Chriſtiani Armeniani ampliſſime ſuppeditare poſſent.

time of Rehoboam, or not till after the return of Judah from the Babylonian captivity, or whether in the times of Sanballat.

A. D. M,DCC,LX.—ÆTAT. XXXIII.

ON the 23d of April, he delivered, before the convention of the Congregational miniſters of Rhode-Iſland, aſſembled at Briſtol, "A Diſcourſe on the Chriſtian Union,"* which was printed. In this Diſcourſe he enumerates ſome of thoſe fundamental principles of Chriſtianity, and eccleſiaſtical polity, in which our churches are generally agreed; notices ſome points on which we differ in opinion, or are ſuppoſed to differ; ſhews that this difference need not obſtruct the general harmony and union, and that the alienations, occaſioned by this diverſity, might be greatly leſſened by benevolent and honourable conceſſions; and ſubjoins ſome reaſons, taken from the importance of the common cauſe, and the preſent ſtate of our churches, to

* Text, Philippians iii. 16.—*Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.*

to ſhew the wiſdom and advantage of union and good fellowſhip, both among the miniſters and the churches. This Diſcourſe ſhews to what great extent he had, at this early period, puſhed his enquiries concerning the paſt hiſtory, and the preſent ſtate, of the reformed churches, at home and abroad. No man, perhaps, was better qualified than he, to eſtimate the differences, and the agreements, among Chriſtians, eſpecially in the churches of New-England, and to point the way to Chriſtian fellowſhip and union. A practical regard to his counſels would eminently promote the cauſe of religion, and reflect luſtre on the churches of Chriſt. The ſelection of a few paſſages from this Diſcourſe, may furniſh inſtruction, while they exhibit certain traits of the author.

Having aſſerted the agreement of the New-England churches, in the belief of the inſpiration of the Scriptures, and of their being a ſufficient rule of faith and practice, he obſerves: "There ought to be no reſtrictions on the conſcience of an honeſt and ſober believer of Revelation. The right of conſcience and private judgment is unalienable; and it is truly the intereſt of all mankind,

kind, to unite themſelves into one body, for the liberty, free exerciſe, and unmoleſted enjoyment, of this right, eſpecially in religion. Not all the difference of ſentiment, not all the erroneous opinions that have yet been ſtarted, afford juſt umbrage for its extinction, abridgment, or embarraſſment." Having mentioned the tenets of Calviniſm and Arminianiſm, and the variances which they generated in the churches, he expreſſes his apprehenſion, that the real difference of ſentiment between thoſe who eſpouſed theſe different principles, was not ſo great as it appeared. "We are apt to attribute to one another, conſequences of our peculiar explanations, which we by no means adopt.——Some, perhaps, entertain ſentiments, really different, on theſe important ſubjects. Their conviction, however, is not to be laboured by the coercion of civil or eccleſiaſtical puniſhment; but, by the gentle force of perſuaſion and truth; not by appeals to the tenets of parties and great men; not by an appeal to the poſitions of Arminius, or Calvin; but, by an appeal to the inſpired writings.——The only way is to examine our ſentiments by Scripture; then candidly and benevolently

lently enquire, how far we are agreed in reality; to walk together, by the ſame amiable rule, ſo far as we have attained to think alike; and to forbear real differences in love, where there appears a ſincere love of truth, candour, and piety: remembering, we all have the unalienable right of private judgment in religion; and that liberty of thinking, and chuſing our religion, liberty of conſcience, was the great errand of our pious forefathers into America."

The liberty of the churches ought, in his judgment, to be cautiouſly guarded. "The exigencies of the Chriſtian church can never be ſuch, as to legitimate, much leſs to render it wiſe to erect, any body of men into a ſtanding judicatory over the churches.——— Let our churches be taught to ſtand faſt in the liberty wherewith Chriſt has made them free."

An amiable, catholic ſpirit breathes through the following paſſage: "If the great end of making men virtuous and good is anſwered, let us rejoice, though the means are diverſified. Particularly let us of the Congregational communion in New-England, under the different forms of our churches, cultivate

a venerable

a venerable regard for one another; rejoice that we are ſo well agreed in purity of doctrine and worſhip; and walk together by the ſame rule, ſo far as we are agreed; and, for the reſt, let us endeavour to hope, and think, and ſpeak, the beſt of one another, in all our differences, putting on forbearance, charity, and a condeſcending benevolence."

How highly does he eſtimate, and with what glowing zeal does he commend, the value of freedom!—"Poſſeſſed of the precious jewel of religious liberty, a jewel of ineſtimable worth, let us prize it highly, and eſteem it too dear to be parted with on any terms; leſt we be again entangled with that yoke of bondage * which our forefathers could not, would not, and God grant we may never, ſubmit to bear."

In arguing for union "from the preſent ſtate of our churches," he obſerves: "There is no body of Chriſtians on earth in ſuch a rapid increaſe, and in ſo flouriſhing a ſtate, as the Congregationaliſts of New-England. The preſent ſtate of our denomination as to numbers, for the year 1760, is nearly this: In Maſſachuſetts are above 300 Congregational

* Star-Chamber and High Commission.

tional churches; in Connecticut 170; in New-Hampshire 43; which, with those in this Colony, form a body of about 530 churches. In 1650 there were about 36 churches already founded, several of which were small beginnings, requiring many years to fill up. In 1696 there were but 130 Congregational churches in all New-England. And being, A. D. 1760, increased to 530, the proportion of doubling is once in 30 years. A. D. 1643 there had arrived in 298 transports, about 4,200 planters with their families, making about 21,200 people for all New-England. Since that time more have gone from us to Europe, than have arrived from thence hither. The present inhabitants, therefore, of New-England are justly to be estimated a natural increase by the blessing of Heaven on the first 21,000 that arrived by the year 1643."

How engagingly does he inculcate the study of union, from a regard to its auspicious influence on the personal, pastoral, domestic, and Christian characters! "The public love and harmony will enable us, with serenity and more sacred satisfaction, to celebrate the offices of piety and devotion. Our religious addresses

addreſſes and joyful homage, undiſturbed, unpolluted with diſcordant feelings, ſhall aſcend, as incenſe, holy and acceptable, to the Moſt High. And, in common life, inſtead of broken friendſhips, and family alienations, we ſhould become united brethren in the higheſt ſenſe, harmoniouſly travelling along together, and ſweetening the trials of life with the animating complacency of ſocial virtue. Religious conteſts are apt to ſour the temper, which is greatly unhappy in a ſtate preparatory to the communion of angels and glorious beings above." Such were the benevolent the divine principles, which he inculcated on others; and ſuch were the principles, on which he uniformly acted, and which at once procured him general eſteem, and rendered him a ſignal ornament to Chriſtianity.

It might naturally be ſuppoſed, that the friends of liberty and peace would be pleaſed with this Diſcourſe. Teſtimonials of the approbation of ſuch are not wanting from very reſpectable characters in America and Europe. "I am exceedingly pleaſed," writes Doctor Aliſon, "with your ingenious performance relating to the New-Engliſh church-

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es. It ſhews great induſtry, great candour, and good judgment, and has been greatly admired by ſome of the beſt judges of ſuch matters in this place. Two copies I ſent home to Ireland, to give ſome importance to my own correſpondence by furniſhing my friends with what I know they will greatly admire; and though the action be ſelfiſh, and at your expenſe, yet you will have the praiſe in ſpite of me."—Profeſſor Winthrop writes: "I received your Sermon on the Chriſtian Union, by Judge Danforth, and peruſed it with great ſatisfaction. So much good ſenſe and learning, ſuch an impartial love of liberty, and ſuch an extenſive benevolence to all parties, it is rare to meet with ſeparately; much more rare in conjunction. I hope it will fully anſwer the noble purpoſes, you had in view."

The ſpirit of this Diſcourſe was ſo congenial to that of the celebrated Female Hiſtorian, and to that of an illuſtrious advocate for Engliſh and American liberty, that both honoured it with their cordial applauſe. "By the favour of Mr. Marchant," ſays Mrs. Macaulay, "I am acquainted with the eminent abilities of the Author of the Diſcourſe

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on the Chriſtian Union.—I take the opportunity of Mr. Marchant's return to America to ſend you, Sir, thanks for the pleaſure which the peruſal of that performance gave me, and to requeſt it as a favour that you will give a place in the Redwood Library to my publications, as a ſmall teſtimony of my regard to the people of the free Colony of Rhode-Iſland."—"I have been much indebted," ſays Doctor Price, "to the information I received from your Sermon on Chriſtian Union. I admire the ſpirit and temper with which it is written. How happy would the Chriſtian church have been, had all Chriſtians, amidſt their different opinions, been actuated by this ſpirit!"—

An ardent love of liberty, in connexion with peace, appears in a letter, written about the ſame time, in which he preached the Sermon on Chriſtian Union: "Some are ready to infer from the name *Diſſenters*, and a miſtaken notion of toleration, That the main body of Chriſtians in America, are ſchiſmatics, and under religious obligations to return to the mother church, eſtabliſhed in England; not becauſe it is more agreeable

agreeable to Scripture, or the ſenſe of the national legiſlature, than that eſtabliſhed in Holland, or among foreign Proteſtants, or even in other parts of the Britiſh empire, but becauſe it is eſtabliſhed in England. A weighty reaſon this, with men of ſenſe! For theſe and other reaſons I, who am a Proteſtant Chriſtian, refuſe to be called a Diſſenter in New-England, though, were I in South Britain, I ſhould glory in the name." "I honeſtly deſire univerſal Proteſtant liberty may be enjoyed in America, the aſylum of oppreſſed innocence and conſcience. But, when our fore-fathers dared to oppoſe the corruptions of the church, and retired hither to ſpeak their ſentiments freely; ſhall politeneſs ſeal up our lips in the cauſe, in which they fought and died? Sober reaſon and good ſenſe ought to be revered by all mankind; all reſtrictions on liberty and free enquiry rejected; truth, and that only, ſhould be purſued by all.——We ſhould all join in making a party for harmony, union, and benevolence, and againſt all attempts on public liberty."*

While thus zealous in the defence of the liberties of his country, he aſſiduouſly col-

* Letter to Dr. Franklin.

lected from every source, whatever might elucidate this favourite subject, and give respectability to the misrepresented character of the principal inhabitants of New-England.

A vigilant attention to his pastoral charge, and deep researches into political and theological subjects, did not abstract his attention from scientific enquiries. In reference to these, Doctor Alison writes to him: "I am highly pleased that you continue so unwearied in the pursuit of knowledge. I pray God that he may long spare you a blessing to his church, and a useful instrument to promote knowledge and learning." The Doctor proceeds to mention his own unsuccessful attempts to discover the comet, expected at this time, and the injury which he hence derived to his health, "which brought him to a resolution that effectually destroyed his star-gazing;" and adds: "As I hope, with more certainty and less trouble, to acquire this kind of knowledge in the next stage of my existence, if it be necessary; I have determined to give myself no farther trouble, till I be allowed to converse with Newton, Halley, Whiston, and Flamstead,

and

and ſome others of the ſame complexion, if theſe names be allowed to ſhine in one great conſtellation in heaven. Yet I am far from blaming you for your careful and accurate reſearches: they may make you more uſeful here, and form your taſte to examine the works of God with a higher ſatisfaction in the coming world."*

On the capture of Montreal,† and the reduction of Canada, a public Thankſgiving was obſerved in Rhode-Iſland, by order of the Aſſembly of that Colony. In a diſcourſe, delivered on this occaſion, November 20, Mr. Stiles mentions the probability of a political event, little contemplated, at that time, by the moſt ſanguine advocates for

* The Reverend Doctor Aliſon, with whom Mr. Stiles had a long and intimate acquaintance, was born in Ireland, and educated in the Univerſity of Glaſgow. He came to America in 1735; and was miniſter of a church in Delaware county, Pennſylvania, till about 1751, when he was choſen Rector of the Academy at Philadelphia. In 1755, he was elected Vice Provoſt of the College in that city, where he was alſo an aſſiſtant miniſter in the firſt Preſbyterian church. He was an excellent claſſical ſcholar; and, in ethics, hiſtory, and general reading, a great literary character. He died in 1779, Ætat. 74.

Lit. Diary.

† September 8, 1760.

for liberty, but which he lived to see fulfilled. In considering the advantages of America, compared with Europe, having observed, that "we are planting an empire of better laws and religion;" he adds: "It is probable, that, in time, there will be formed a PROVINCIAL CONFEDERACY, and a Common Council, standing on free provincial suffrage: And this may, in time, terminate in an imperial diet,* when the imperial dominion will subsist, *as it ought*, in ELECTION."

A. D. M,DCC,LXI.—ÆTAT. XXXIV.

ON the 20th of January he preached a Discourse, on the occasion of the death of King George II,† and the accession of George III. After giving a review of the administration

* Alluding, probably, to the government of Germany, composed, (though *not* by election,) of the heads of the several States belonging to that Empire, and forming one great confederacy. *Imperial diet* is but another name for CONTINENTAL CONGRESS.

† Who died October 25, 1760. George III. was proclaimed at Newport, and through Rhode-Island Colony, January 19, 1761.

tration of the late king, paying the reſpect of a dutiful ſubject to his memory, and noticing the auſpicious circumſtances attending the acceſſion of his ſucceſſor, he adds: "What remains, but that we religiouſly implore the divine ſuperintendance and bleſſing on his future reign?————Since much will depend, ſtill, on the *juſt* exerciſe of the prerogative, with which, by the Britiſh conſtitution, and univerſal explicit ſuffrage of our empire, he is now veſted; it will not be ungrateful to him to know, that he is, every Lord's day, accompanied to the throne of grace, with the fervent addreſſes of half a million of loyal Chriſtians, in New-England, for that ſupernal influence on his royal mind from the Supreme King of the univerſe, by whom ſubordinate kings reign, and princes decree juſtice. This will be the more neceſſary for us to continue, on our part, not only from the efficacy of joint and ardent ſupplication, but from the POSSIBLE EXIGENCIES of New-England, WHICH MAY FALL WITHIN THE PERIOD OF HIS MAJESTY'S REIGN. As there are men, who have a mighty opinion of retrenching the liberties of theſe colonies, or throwing a net

of

of policy over them, which may amount to a deprivation : ſo, if theſe, with their projections, ſhould gain acceſs to his Majeſty's ears, MISTAKEN REPRESENTATIONS MAY INDUCE HIS MAJESTY TO ACCEDE TO MEASURES OF UNHAPPY CONSEQUENCE TO THE LIBERTY OF AMERICA."

An hiſtorian records a ſimilar inſtance of his political diſcernment.*

This year he commenced a courſe of chymical experiments, which he continued for ſeveral ſucceeding years. He alſo began thoſe enquiries, reſpecting the number of Indians in North-America, their national cuſtoms, and religious rites, which he long proſecuted with ardent curioſity, and unwearied diligence.

A. D. M,DCC,LXIII.—ÆTAT. XXXVI.

DR. FRANKLIN having lately preſented him with Fahrenheit's thermometer, on the firſt of January he began a ſeries of thermometrical and meteorological obſervations, which

* Gordon's Hiſtory of the American War, vol. I, A. D. 1761.

which he continued, with very little interruption, with his own hand, till within two days of his death. Theſe obſervations were made with frequency in the courſe of the day, and eſpecially when there was any remarkable variation in the temperature of heat or cold, or any phenomenon relating to meteorology. They compoſe a rich treaſure in this article of ſcience; and are contained in ſix quarto volumes.

This year he wrote a letter to the Reverend Dr. Lardner, of London, and ſolicited his "Credibility of the Goſpel Hiſtory," for the Redwood library. That worthy man, and very learned author, obligingly complied with his requeſt, and maintained a correſpondence with him till nearly the time of his death.

He now commenced experiments for the raiſing of ſilk worms, and for the culture of ſilk; and wrote letters abroad to obtain information on the ſubject from the ſilk manufactories. He kept a journal, in which he interſperſed remarks ſelected from various authors on the ſilk culture, particularly after the Italian and Chineſe manner; and as he continued to make experiments, and, with

great

great aſſiduity, to invite the attention of the community to the ſubject, for a ſeries of years, his journal, collectively, conſtitutes a quarto volume.

The uſe of the Redwood library, being, by the act of incorporation, confined to Newport; for the benefit of the miniſters in the parts adjacent, Mr. Stiles propoſed that they ſhould unite in making a collection of theological writings, and particularly to purchaſe the Fathers, and eccleſiaſtical hiſtories. In conjunction with his learned friend, the Reverend Dr. Weſt, of Dartmouth, he this year began this collection by the name of an "Eccleſiaſtical Library;" they unitedly contributing, for its foundation, Juſtin Martyr, Origen, Euſebius, and other authors.

It was his opinion, that the early Chriſtian writers were too much neglected by divines at the preſent day. The moſt valuable of them, he obſerved, might be read with a ſmall expence of time, and with great profit. Without a formal defence, may I not aſk, Whether the modern charge of *credulity* is not too vague for their entire condemnation? And if ſome of them argued inconcluſively,

or

or gave forced conſtructions of the Scriptures, were they not competent witneſſes of hiſtorical facts? and, as hiſtorians of the doctrines and ſtate of the church, in their own day, have they no claim to our attention? Nor is this their ſole merit. Who can read the Apologies of Juſtin Martyr, addreſſed to the Emperor and Senate of Rome, and not admire the learning and noble ſpirit of that able defender of the Chriſtian faith? Who can read the Epiſtles of Ignatius, and not be deeply impreſſed with the unconquerable intrepidity of that voluntary and triumphant martyr?——Beſide the peculiar merits of the fathers, as hiſtorians, and as martyrs, a high rank is aſſigned them, even as *claſſical* writers. "Neither the graces of ſimplicity, nor the ſplendour of ornament, were confined to Xenophon and Plato, nor to Livy and Cicero; for every impartial critic will commend the pure ſtyle of Lactantius; the rich imagery, and appoſite illuſtrations of Theodoret; the claſſical fluency of Minucius Felix; the uniform perſpicuity of Baſil; the glowing effuſions of Gregory of Nazianzum; and the exuberant and attracting eloquence of Chryſoſtom, and Cyprian."*

O *A. D.*

* Kett's Sermons, at Bampton Lecture, 1790.

A. D. M,DCC,LXIV.—ÆTAT. XXXVII.

IN a letter to Dr. Lardner, June 20, he ſolicits contributions to the Library of Harvard College, which had recently been conſumed by fire. "One of the four college edifices of Harvard was, laſt winter, unhappily burnt down; and in it the whole College Library, conſiſting, I think, of about 5000 volumes, was conſumed, excepting the books abroad. Our brethren in Europe would do a moſt acceptable kindneſs to our churches, in aſſiſting, by ſmall contributions from their private libraries, or otherwiſe, in the reparation of the public library of Harvard College, and its philoſophical apparatus. I am aſhamed to addreſs your generoſity again, though I know you delight in doing good: but I could wiſh the liberality of your friends would honour Harvard Library with your works, at leaſt with the Supplement."

With ſuch a catholic ſpirit, did he intereſt himſelf for the advancement of literature, in ſeminaries of learning, with which he had no immediate connexion. Viewing all inſtitutions for the promotion of knowledge, as conſtituting one grand republic of letters, he

conducted

conducted as a citizen of this extenſive community; and his ſuperiority to local and vulgar prejudices, evinces the real greatneſs of his ſoul. In this trait of his character he reſembled that truly noble emperor, who ſaid: "As I am Antoninus, Rome is my city, and my country; but, as I am a MAN, the WORLD."

To every friend of truth and ſcience it muſt be pleaſing to remark the growing prevalence of Literary Catholiciſm in the civilized world. Although ſome American publications have been reviewed in Europe with a bigotry unworthy of the eighteenth century; it gives me pleaſure to record an example of liberality, which perfectly accords with my ſubject, and which deſerves the higheſt commendation. It cloſes an Engliſh review of the firſt volume of "Memoirs of the American Academy of Arts and Sciences." "This volume," ſays the Reviewer, "may be conſidered as a proof, that philoſophical purſuits are carried on with vigour in the American States; and every zealous cultivator of the arts will behold with ſatisfaction the ſucceſsful progreſs of Literary and Learned Inſtitutions, in

whatever

whatever part of the globe. For TRUTH and philoſophic LEARNING are ſuperior to all *party*, and even *national*, diſtinctions. THEIR views will ever extend beyond the narrow boundaries of local and ſeparate intereſts, which divide ſociety from ſociety, and one body of men from another. To promote the common good of mankind, and to increaſe the general ſtock of human happineſs, by the diffuſion of uſeful knowledge, benevolence, and wiſdom, is THEIR great object, and leading principle :—Proſperity attend them !"*

A. D. M,DCC,LXV.—ÆTAT. XXXVIII.

LEARNING by the foreign gazettes, that certain perſons, who had been ſent to Egypt and Arabia by the Daniſh King, had lately brought 500 very ancient Hebrew and Arabic manuſcripts from the Eaſt, and depoſited them in the univerſity at Copenhagen ; he addreſſed a letter, in Latin, to the Prefect of this Univerſity, to enquire the degree of their antiquity, and the ſubjects on which they

* Monthly Review for 1788.

they treated. He presumed that the *Vedas* were among those manuscripts, and expressed a wish to know the age of the world, according to these writings.———The *Vedas*, written in Sanscrit, are the ancient and sacred books of the Hindus, in four volumes, three of which Sir William Jones firmly believed, from internal and external evidence, to be more than *three thousand* years old.

On the 28th of March, the University of Edinburgh conferred on him the degree of Doctor in Divinity. It was through the influence of Dr. Franklin, who, in a letter to Dr. Robertson, the celebrated historian, then Principal of that University, recommended his friend as sustaining "an excellent character," and as "greatly esteemed by his brethren the clergy, even of other denominations, for his extensive learning, and the catholicism of his temper;" and solicited for him this honour. Mr. Stiles received the diploma in November. "To be enrolled in the highest order of literature"--he writes, on this occasion, to Dr. Franklin--"and in that class in this order, which implies Piety as well as Erudition, would have been, could I have merited it, the summit of my ambition.

tion. I am not conſcious of a merit equal to ſuch an honour : yet am happy in receiving it from an Univerſity of the firſt eminence for Religion and Literature ; and in having been introduced to it by a gentleman whoſe recommendation carries weight with it throughout the Republic of letters. It would give me the higheſt ſatisfaction, could my character do the leaſt honour to you, Sir, and to that illuſtrious Seat of learning." —In grateful acknowledgment of the honour thus unexpectedly ſhewn him, he addreſſed a letter, in Latin, to Dr. Robertſon, and to the Senatus Academicus, in that claſſical ſtyle, and courtly manner, for which his writings are diſtinguiſhed.——" It is ſomething," obſerved one of his friends, " to obtain ſuch an honour ; but it is more to deſerve it. I truſt you will wear the laurel not only unenvied, but with the approbation of the beſt judges."

How little he eſtimated diplomatic honours, in compariſon with the divine approbation, and celeſtial glories, appears by a letter written to his friend the Reverend Dr. Dana :—" I beg leave to congratulate you on the honour lately done you by the Univerſity

verſity of Edinburgh, in conferring on you the Doctorate in Divinity.———It is a pleaſure, whenever the literary titles deſcend and reſt on genius, erudition, and real merit. But, dear Sir, what is this elevation, what the higheſt academical honour, compared to that of a humble diſciple, a faithful miniſter, of the bleſſed Jeſus? What the honour of being enrolled in the ſupreme order of literary merit, and regiſtered in the archives of Edinburgh and Cambridge, to that of having our *names written in the Lamb's book of life?* May we feel the incentives of the celeſtial retributions, and ſo act our parts here, by *turning many to righteouſneſs*, as hereafter, to *ſhine as the brightneſs of the firmament, and as the ſtars forever and ever.*"——

An adherence to the cauſe of truth, and to the practice of piety, is thus recommended, in a letter to Mr. Jennings, of London, November 29: "The Diſſenting intereſt, through the Britiſh empire, I have much at heart. I wiſh the ſtability and perſevering firmneſs of our brethren in that glorious cauſe of apoſtolic truth, which muſt finally prevail on earth. May we all be animated in the Chriſtian life and profeſſion

by

by the higher glories of immortality. Let us of the riſing generation live the purity of religion, and walk in the ſteps of our pious anceſtors."

A. D. M,DCC,LXVI.—ÆTAT. XXXIX.

TO J. Z. Holwell, Eſquire, author of "Hiſtorical events relative to the Empire of Hinduſtan"—who had reſided thirty years in Bengal—he wrote a letter, Feb. 27, to acquire information in oriental hiſtory; and particularly to aſcertain, whether the Jews, at Cochin and at Patna, were in poſſeſſion of a Hebrew Pentateuch: an enquiry, which continued to intereſt his curioſity till he found his congenial mind in the late Sir William Jones, to whom he addreſſed himſelf on this ſubject, and on ſome others, which ſhall be noticed in the ſequel.

In this letter, he aſks to what antiquity the Shaſtah* extends its chronology; at what period it was written; whether it was compoſed by one author, or by a number, in

* Sacred books of the Gentoos.

in a ſucceſſion of years; whether it contains any thing analogous to the coſmogony of Moſes; whether it has any alluſions to events in the Aſſyrian empire, and ſynchronizes with any of the princes from Ninus to Sardanapalus; whether it mentions the princes or governors of Perſia, Media, and Bactria, during their infancy, and while members of the Aſſyrian empire, and before Zoroaſter; or alludes to the Lama ſyſtem at Potola, or to the hiſtory of China; what are its religious doctrines; what the number of people from Indus to the Ganges; whether the Shaſtah is received in Siam, and in other kingdoms eaſt of Bengal; whether the Bráhmans are generally learned and virtuous, and have ſeminaries of literature; whether the diſciples of Fo, or the de la Lama, at Potola, have any ſyſtem, or collection, of capital writings diſtinguiſhed by a like univerſal reverence as the Shaſtah of Hindoſtan, and what their antiquity; in what part of India was the ſeat of empire, at the time of writing the Shaſtah; what the remoteſt notices, in the Indian hiſtories, of any public tranſactions, or political communications between the ancient empire of

India, and that of China; whether there are any traces of an ancient colonization from India into the north-eaſt region, where, it is ſaid, there has been, for ages, a large body of people under the Lama of Potola; at what time was ſuch emigration from the parent ſtate? It is ſaid, (he remarks) that not only on the Malabar coaſt, at Cochin, but at Patna up the Ganges, there are large bodies of Jews, (or Hebrews;) and the latter are ſaid to account themſelves of the half-tribe of Manaſſeh. Do all the Jews of the eaſt appear to be of the laſt diſperſion? or, do thoſe of Patna, in particular, diſcover any evidence of their having deſcended from the Ten Tribes? If ſo, have they the Pentateuch, or any other Hebrew writings beyond the age of Salmaneſer? In the regions north of the Mogul empire, are there found any cluſters of people that circumciſe, and retain traditions of a derivation from the Ten Tribes?

Preſident Clap purpoſing to reſign his preſidency at Yale College, the attention of the Corporation appears to have been immediately directed to Dr. Stiles. In July he received from a confidential friend, a letter,

ter, which expreſſes the deſire of one of the Corporation, that he ſhould enquire at the Doctor's own mouth, whether he would accept a preſidency at Yale College, if it ſhould be offered to him. "You aſk," he replies, "a delicate queſtion. I well know the difficulties of that important office, and my inability to diſcharge it with advantage and honour. The title of a Preſident, though eminent and honourable, is a laurel interwoven with thorns. If there are many flattering and agreeable things in ſuch an employment, they are more than balanced by the difficulties attending it, as, indeed, is the caſe of all public offices whatever, of any conſiderable eminence.—I am not calculated for great uſefulneſs; there are principles in my nature, chiefly my paſſions, which would defeat ſuch an aim. To become a little uſeful, to be diſciplined into a ſeraphic purity of ſoul, and to become ſincerely pious, is all the glory of my life: but my choice is a retirement and obſcurity, even beyond what I have hitherto been able to attain; in which, however, I purpoſe, by the leave of Providence, to be more and more inveloped: eſpecially as I judge the leſs we have

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to do with the world, and public life, the more we may perfect ourselves in the divine life, the *life hid with Christ in God*, which I have long determined shall be my chief aim.——I conceive it infinitely difficult for the governor of a province, or the president of a college, to be conversant with, and prudently to adjust himself to, a great variety of contrary views, dispositions, tempers, pursuits, and characters, many of them very important, and not endanger the firmness of the moral principle.——I know so little of myself, indeed, that I may, perhaps, be unable previously to pronounce the part I might take, on a contingency which, in my apprehension, is impossible; though I am at no loss what would be a wise conduct."

So reluctant was he to be called forth to a scene of more public service, than that of the ministry, to which he was now devoted; so jealous was he of the temptations, to which his virtue might be exposed; so little influence had the allurements of literary fame, in comparison with the attractions of retirement, and of an occupation favourable to improvement in piety! If, when put to the test at a subsequent period, he may be supposed

ſuppoſed to vary his judgment, on this ſubject, to abandon his preſent reſolutions, and to enter with pleaſure into the liſts of fame; evidence will not be wanted to prove, that his ſentiments and inclinations remained unaltered, and that he rather ſubmitted to the taſk, than aſpired to the honour, of the preſidency.

Having previouſly been nominated to the office of a Fellow of Rhode-Iſland College, which office he had declined, and being now actually elected into that office, and ſolicited by repeated deputations from the Corporation to accept it; he writes to the Chancellor and Truſtees: "I was too ſincere a friend to literature, not to have taken part in the inſtitution at firſt, upon my nomination in the Charter, had I not been prevented by reaſons, which a ſubſequent immediate election could not remove."[3] Whatever the reaſons were, they ſtill influenced him to decline the office to which he was invited, with ſuitable acknowledgments, of the politeneſs and reſpect, with which he was treated, on this occaſion; concluding his letter with the catholic and pious wiſh, that "the Father of Lights, from whom comes down every

every good and perfect gift, may excite the public munificence, and raise up benefactors, through whose liberalities this Institution shall be completed with an ample endowment."

In a letter to the Reverend Dr. Welles, he writes: "I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock. A prince has not any thing to bestow, which I should esteem of equal value with the prayers of my brethren; with your prayers, that I may be enabled to fulfil the ministry I have received, to the acceptance of Him, whom I esteem it my supreme glory to serve."

A letter, December 8, to the aged and venerable Dr. Lardner, has this interesting conclusion: "I ask your prayers for me, an unworthy labourer in the church. May the divine presence and wisdom accompany you through the residue of your life! I shall not see you in this world; but I hope, through grace, you will be among the first spirits I shall have the happiness of meeting in the celestial realms."

Dr. Lardner's last letter to Dr. Stiles is dated "Hoxton-Square in London, April 6, 1768." The Doctor died July 24, in the

the ſame year, Ætat. 85. He was of a middling ſtature; rather thin than corpulent; of a healthful conſtitution, cheerful diſpoſition, and polite manners. He was never married. His many learned publications in ſupport of Chriſtianity, of which he was a real ornament, are well known. His "Credibility of the Goſpel Hiſtory" is a very elaborate work, which, by a copious ſtatement of authentic facts, demonſtrably eſtabliſhes the authenticity of the Chriſtian religion. This valuable work being voluminous, it may be of uſe to add here a remark of the Author, in a letter to Dr. Stiles: "The three volumes of the *Supplement* do contain a kind of Summary of all the volumes of the *Second Part*. I could wiſh the Supplement (the expence of which is not very great) might be in the hands of many ſtudents of divinity, and young miniſters."

This year he copied, for the firſt time, the curious Inſcription on a rock in Dighton, which has baffled the attempts of the Antiquarians of America, and of Europe, to decypher to entire ſatisfaction. It was his opinion, that the character is Punic. Profeſſor Sewall tranſmitted a copy of this Inſcription to M. Gebelin,

Gebelin, of the Parisian Academy of Sciences, who, comparing it with the Punic paleography, interpreted it as denoting, that the ancient Carthaginians once visited these distant regions.* Others suppose it rather an hieroglyphic inscription, than an alphabetical character, and that, therefore, it may be the work of the Chinese, or Japanese; while some seem inclined to conceive of it as nothing more than the rude scrawls of some of the Indian tribes, commemorating their military atchievements, or hunting parties.†

A. D. M,DCC,LXVII.—ÆTAT. XL.

HIS sentiments on the most useful method of preaching, and of defending Revelation, appear in the following extract from a letter, January 20, to Mr. Jennings, of London: —"I pray God to uphold your cause and interest, and carry it triumphantly through all its discouragements. I fully join in your sentiments, and could wish the good old Puritan doctrines, and evangelical principles were

* President Stiles' Election Sermon.

† See Monthly Review for May 1784, p. 424.

were revived, and more generally inculcated in the preaching of the Diſſenters. They are the wiſdom of God, and the power of God.

" The diſquiſitions of Deiſm, and the defences of Revelation, during the laſt hundred years, may have inſenſibly introduced a manner of preaching, which conſiſts more in labouring the moral explications of the rationality of the Chriſtian ſyſtem, than an enforcement and weighty addreſs of the important truths themſelves, from conſiderations drawn from the authority of the Moſt High, and the momentous conſequences of eternity, as well as the innate reaſonableneſs and excellency of evangelical truth: The latter, I apprehend, has engroſſed the modern preaching; the former may have been too little attended to: both ſhould go together.

" Revelation is to be ſupported and defended by arguments taken from the harmony, dignity, credibility, and reaſonableneſs of its ſyſtem; from the fulfilment of prophecy; and from miracles, eſpecially that capital one of the reſurrection of Jeſus. But, being eſtabliſhed, its doctrines and precepts are to be alledged and urged home upon

the conſciences of mankind, with a *Thus ſaith the Lord!* All his dictates are founded in unerring wiſdom, and conſummate reaſon. If I know his will, be it enough, whether I can enter into the rationality of it, or not: not to obſerve, that the greater part of Revelation ſo far approves itſelf to our reaſon, at firſt view, as to force acknowledgment even from deiſts, that it compoſes a far ſublimer ſyſtem, than that of Confucius, Zoroaſter, Plato, or even Shafteſbury, conſidered as a code of laws for human conduct, or as deſcribing a part of the moral economy of the univerſe. In a word, there are no objections againſt the rationality of the Scripture ſcheme, but what inſtantly vaniſh from a mind convinced, that it is derived from the Father of Lights.

"After all, the deiſts are not the men, whom we are to expect to influence by that truth, which is alike within the apprehenſion of the peaſant, and of men of the ſublimeſt genius and refinement. *Not many noble are called:* not that they ſhould be neglected; but to operate both on them and the reſt of a ſinful world, the opening and illuſtrating, not ſo much the moral reaſon,

as

as the nature, and exhibiting plain deſcriptions, of evangelical truth, and enforcing it as founded in the authority of a Being of perfection, may perhaps be attended with the moſt happy effect and ſucceſs."

In correſpondence with theſe ſentiments, he wrote, ſoon after, to the Reverend Mr. Wright, of Briſtol, in England: "I am apprehenſive, that, for half a century, the evangelical doctrines of human nature in ruins, and its reparation, commencing radically in a change of heart, the propitiation and atonement of the Redeemer, and juſtification through his vicarious ſacrifice, and the doctrines connected with theſe grand principles of the Chriſtian ſyſtem, may have a little too much given place to what is called a more rational and polite manner of preaching. And yet I would by no means ſeem to ſay any thing againſt rational ſermons, ſince, in my opinion, Revelation has proceeded from the moſt perfect and conſummate Reaſon. I could wiſh the Independents would adopt the learning and charity of the Preſbyterians; and that the latter would a little more reſume thoſe evangelical doctrines, for which their anceſtors were very eminent.

"If

" If we conſider Revelation as only a republication of the light of Nature, and the laws of Virtue, its principal glory eſcapes us. An inſtitution for the redreſs of a polluted world muſt, in its own nature, be different from an inſtitution calculated for a perfect world, a ſyſtem of ſinleſs intelligencies.—Accordingly, we find the great atonement making a principal figure in the goſpel, as being the only baſis of the recovery and reconciliation of this world to the favour of Jehovah, and of its reunion with the innumerable myriads of moral ſyſtems, which compoſe the univerſe.

" I have thought that the Deiſtical controverſy has inſenſibly led the Chriſtian paſtors, and even ſome of the beſt friends of the Redeemer, into a conceſſion, that nothing is to be admitted in religion, whoſe internal reaſon is not conſpicuous and evincible. But, as Biſhop Butler has ſhewn, a religion derived from above muſt be ſuppoſed to involve intricacies too deep for human ſolution. Should any man, or ſet of men, call in queſtion the perfection of the works of Nature; I ſhould think the philoſopher adventured too far, in joining iſſue, and undertaking to

ſhew

ſhew the univerſal beauty, in all given inſtances, the final cauſes, and real perfection of every phenomenon in view. We may ſee enough, to be convinced that all is perfect, and that ſuperior minds may ſee perfection in every part; while it will become our wiſdom to conſider the limitation of human capacities.——Let it be proved, that a religion comes from the fountain of infallibility, and its reaſonableneſs is demonſtrated. It may then be addreſſed to mankind with the double force of divine authority, and of internal fitneſs and excellency."

By "giving up every thing, which we cannot explain," he judged that "ſome of our moſt ſenſible modern writers had levelled the goſpel to the religion of nature," and given up its eſſential doctrines.* If this ſentiment is well founded, does it not merit the ſerious attention of Chriſtian miniſters? "If the public defenders of the goſpel ſtudiouſly accommodate its principles to the boaſted but perverted reaſon and liberality of an unbelieving and licentious age; will they not hold up the Chriſtian revelation to the view of infidels as a very uncertain and unimportant

* Sermon at the Ordination of Mr. Channing.

important ſyſtem, and give them room to ſuſpect that even its learned and profeſſional advocates are ſecretly aſhamed of ſome of its evident and diſtinguiſhing features?"*

A letter to the Reverend Mr. Kirkland, November 4, deſigned to make enquiry concerning Indian antiquities, cloſes in the ſpirit of primitive Chriſtianity: "You are, dear Sir, employed in a great and good work. May the preſence and bleſſing of the Light of the Gentiles attend you, and accompany your labours in the kingdom and patience of our divine Immanuel. The fame of the unwearied aſſiduity and truly apoſtolic labours of the late Reverend David Brainerd is ſpread through Europe; I lately ſaw an extract of his journal in the publication of a German divine, the Reverend Dr. Friſenius. The Reverend Mr. Sergeant's character, alſo, was treated with great honour in Europe. You are enterprizing a work, which will commend your name to poſterity. But theſe are trifling conſiderations, in compariſon with the true motives, which ought to animate a miniſter of the bleſſed Jeſus. Can we do enough for him, who loved us to the death? Have we taſted

* Profeſſor Tappan's Convention Sermon, 1797.

taſted the grace of the Redeemer; let us be touched with the tender wiſh, that all men may partake of the ſame common ſalvation. What nobler work can we be employed in on earth, than in diffuſing the good news to a periſhing world, and perſuading men to be reconciled to God? Shall not pity and compaſſion to a world of periſhing ſinners, ſhall not the approbation of Jeſus, ſhall not a name written in the Lamb's book of life, be incentives to our aſſiduity infininitely tranſcending all wordly motives?"

Nor does he forbear to point the attention of the great to the ſublime truths of religion. After making his acknowledgments to Governor Hutchinſon, for the compliment of his hiſtory, he adds: "Permit me, Sir, to wiſh you every bleſſing—not the glorious independence of a Britiſh nobleman, dangerous to virtue, but a final participation in the exalted, though dependent, honours of immortality, in the ſplendours of which all ſublunary glory vaniſhes and is loſt."

On this anniverſary of his nativity, he wrote a Birth-day Reflection, and continued the practice annually, with but one or two intermiſſions, to the time of his death. Extracts

tracts from this manuſcript, peculiarly illuſtrative of his piety, ſhall occaſionally enrich the following pages.

A. D. M,DCC,LXVIII.—ÆTAT. XLI.

THOUGH the Hebrew language was taught at Yale College, when Dr. Stiles was a ſtudent; yet, not then expecting to enter the miniſtry, to which profeſſion only this language was thought to be of uſe, he greatly neglected it. After his ſettlement at Newport, when he was curious to inveſtigate the ſenſe of ſome capital Hebrew words, he uſed to find, in Montanus' Hebrew Bible, firſt the Latin word, then the Hebrew over it; then he compared the ſame word in different texts, and gueſſed the ſenſe. This, with the help of *Poli Synopſis*, gave him what trifling aſſiſtance he could obtain from the Hebrew. Some light, indeed, he derived from the Jews at Newport, particularly from their Huzzans, or teachers, by aſking them the import of thoſe Hebrew words, which ſtood for particular paſſages in the Bible. Proceeding in the ſtudy of the Scriptures, and of divinity, he

he felt the neceſſity of the knowledge of the Hebrew. His frequent attendance at the Jews' ſynagogue increaſed his wiſh to poſſeſs at leaſt ſo much of it, as to ſee a little into their books and ſervice. On receiving a diploma from Edinburgh, his "ambition was touched, or rather a ſenſe of ſhame excited, that a *Doctor of Divinity* ſhould not underſtand a language," ſo important, and ſo eaſily acquired. But the delight of other ſtudies, and the drudgery of learning a dead language, conſpired to the continuance of his neglect. At length, however, in May, 1767, though advanced into the fortieth year of his age, he concluded to attempt at leaſt to read the language. At this time he knew but ten of the Hebrew letters. Having walked a few times on the parade with the Huzzan, who gave him the true power of the letters and vowels, he began to ſpell and read the Pſalter. In the five firſt days, he read to the 19th Pſalm. Encouraged by his ſucceſs, he ſoon found himſelf able to read about ten pages every morning after breakfaſt. Not long after, the Huzzan wrote for him the alphabet, with the vowels; gave him the ſounds, and heard him ſpell moſt of the firſt Pſalm. He

alſo gave him the Rabbinical letters. This was his chief aſſiſtance. When he had read the Pſalter, he began to tranſlate it into Latin, and finiſhed it in one month. After tranſlating a number of Pſalms into Engliſh, he began to read and tranſlate Geneſis. During this period, he examined many paſſages, and critical, important words, by comparing them as uſed in different places of ſcripture, "with great profit and ſatisfaction." He alſo examined other writings in Chaldee, and Rabbinical Hebrew; and the Samaritan character, in which the ſcripture Hebrew was originally written; "the preſent Hebrew Bible being in Hebrew language, indeed, but in the Chaldaic letter, in which Ezra tranſcribed it." Having read part of Geneſis, all Exodus, and the book of Ezra for the ſake of the Chaldee in it, and much of the Chaldee in Daniel; on the laſt of January, 1768, he began the tranſlation of Geneſis, and finiſhed that book, and Exodus, by the 12th of May. Thus, almoſt entirely unaided, within one year he "unexpectedly accompliſhed the tranſlation of the Pſalms, Geneſis, and Exodus."

This year he alſo read conſiderable in Arabic; and learned the Syriac; and remarked: "I doubt

"I doubt not it is eaſier to acquire all the oriental languages, eſpecially the dialects of the Hebrew, than any one modern European language. I could learn Hebrew, Arabic, Syriac, Armenian, with leſs pains than the Latin only." Such a teſtimony, from an accompliſhed claſſical ſcholar, united with his example, ſhould encourage the ſtudy of the oriental languages, eſpecially of the Hebrew, a language of ſingular importance to every theologian, but too generally neglected at the preſent day.—"If we ſtudy the Hebrew, only with a view to the Bible, it will repay us. It is a glorious language, and throws more light on the old teſtament, than all the commentators."*

He was, this year, elected a member of the American Philoſophical Society.

A. D. M,DCC,LXIX.—ÆTAT. XLII.

ON the 1ſt day of January he commenced a Literary Diary, in which he recorded what appeared to him moſt worthy of preſervation, in his converſations with perſons of literature,

* Dr. Stiles' Diſcourſe at Mr. Hopkins' Inſtalment.

erature, or in his various and extenſive reading. It records much curious and uſeful information on hiſtory, philoſophy, religion, politics, war, and on every ſubject intereſting to man. This valuable treaſure is contained in fifteen quarto volumes, each conſiſting of above 300 pages. The Doctor ſeldom permitted a day to paſs without ſome addition to its value; and the date of the laſt entry is ſix days only before his death.

Having, for ſeveral years, been aſſiduouſly collecting materials, he now began to write an Eccleſiaſtical Hiſtory of New-England, and of Britiſh America. It is greatly to be lamented that he did not altogether complete a work, for which, in the acknowledgment of the beſt judges, he was ſingularly well qualified. The confuſions of the war, which occaſioned his exile from Newport, cauſed the firſt interruptions of this favourite undertaking; and the complex cares and buſineſs of the preſidency, at a ſubſequent period, might not allow him to reſume it. This valuable manuſcript, however, is carefully preſerved in his cabinet, and, at ſome future time, may be prepared for the preſs. It is with reference to this work, that Governor Hutchinſon, in a letter to Dr. Stiles, having mentioned

mentioned his design of publishing the History of Massachusetts Bay, observes, "How far it will interfere with your design, you will be able to judge. If I had known that a gentleman of your talents was engaged in a work of this nature, I should not have thought there would be occasion of employing myself in the same way. My materials would have been better improved in your hands, than in my own."

He made it an invariable practice this year, to read one chapter, or more, in course, in the Hebrew Bible, and a portion of Arabic every morning, except on the Lord's day.

The primitive Fathers, and ecclesiastical writers of every description, he continued to examine with critical care and indefatigable industry. He had already copied "Eutychii Origines Ecclesiæ Alexandrinæ," in the Arabic letter, and translated it from the original.* This copy, in the Arabic letter, beautifully written, and the translation, are preserved in a manuscript volume, devoted to Hebrew and Arabic. He now "learned somewhat of the Syriac, and dipt into Persic, Coptic, and the other oriental languages."

On

* See a valuable extract from this translation, in his Election Sermon, p. 112, 2d edit.

On the 3d of June, he was aſſiduouſly employed in obſerving the tranſit of Venus, which would "not happen again in above an hundred years at either node; and at this deſcending node, not in two hundred and thirty-ſix years, or before A. D. 2004." This rare and intereſting aſtronomical phenomenon furniſhed him a rich entertainment, and, as he afterwards apprehended, engroſſed too much of his time. His own obſervations on this tranſit, and on that of Mercury, together with the obſervations of other aſtronomers, in Europe and America, he collected and preſerved with patient diligence and philoſophical exactneſs. Theſe obſervations, together with the calculations made on them, compoſe a quarto volume.

In September he obſerved a comet, which then made its appearance, and, as uſual, preſerved his obſervations.

Having read a Review of Dow's Hiſtory of Hinduſtan, he judged that this author might furniſh him with a ſatisfactory account of the religion of that country, and of other ſubjects of enquiry, which his own inquiſitive mind ſuggeſted; and accordingly wrote him a letter, December 27, ſoliciting

ſuch

ſuch information. Among his enquiries are the following: Whether the whole of the Veda has been tranſlated into Engliſh?* Whether the Sanſcrit is the language, in which the four Vedas were originally written; and whether it is generally underſtood by the Bráhmans of the preſent age? Whether there is any ſimilitude between this and the Hebrew? Whether both Shaſters are in the ſame language and character? Which Shaſter contains the ſublimeſt doctrines, and pureſt morals; that of Neaderſen, or Vedang? Are the inſtitutes of idolatry exhibited in the Vedang only; or, alſo, in the Neaderſen, and four Vedas? Or, does it appear in theſe oriental writings, when the departure from the pure primeval worſhip commenced? Whether, in theſe writings, any mention is made of the deluge?† If ſo,

at

* It was not tranſlated in 1794. In Sir John Shore's Oration before the Aſiatic Society, that year, a tranſlation of the Veda is mentioned among the *deſiderata* of Sir William Jones. Colonel Polier, a member of the Aſiatic Society, poſſeſſes a complete copy of the four Vedas, in the original Sanſcrit, in eleven large volumes.

† Though the tranſlator of the Gentoo Laws (in his Preface, page 38) aſſerts, that the flood is never once mentioned in the Gentoo Shaſters, Sir William Jones ſhews that it *is*.

at what antiquity is that event placed? What the moſt ancient cycles for the vulgar ſupputation of time; and from what eras do they commence? How many years to a Yhug—in the four Yhugs—and what Yhug, whether ſecond, third, or fourth, is now current?* Whether the learned among the Bráhmans have an extenſive knowledge of the ſciences, antiquities, and hiſtories, of other nations? An eſtimate of the total of the inhabitants in India, within the Indus and Ganges, and ſouthward to Ceylon: and the proportions of the two grand ſects of the Veda religion, and alſo of the Mahometans and Perſees, within that empire. Whether the religion of the Vedas has ſpread far to the eaſtward of Bengal, or reached Pegu, or Siam?

About

* The Hindus reckon the duration of the world, by four Jogues, [Yhugs] or diſtinct ages.——1. The Suttee Jogue, (or age of purity) conſiſting of 3,200,000 years.——2. The Tirtāh Jogue, (or age in which one third of mankind were reprobate) 2,400,000 years.——3. The Dwāpāār Jogue, (in which half of the human race became depraved) 1,600,000 years.——4. The Colle Jogue, (in which all mankind are corrupted, or rather, leſſened, for that is the true meaning of Colle) is the preſent era, which they ſuppoſe ordained to ſubſiſt 400,000 years, of which nearly 5000 are already paſt.

About this time it appears, that he "altered" his "ſentiments, as to the time when to begin the 2300 evenings mornings,* and 1290 days, in Daniel." "There are," he obſerves, "but three poſſible epochas—either the time of Daniel, the deſolation of Antiochus Epiphanes, or the deſtruction by Titus. I uſed to fix it at the time of the viſion; but am now inclined to ſet it at the time of Titus. It is plain, the abomination of deſolation is the commencement of the 2300 evenings mornings, and the 1290 days. It is alſo plain, that this deſolation was to be ſubſequent to the erection of the Greek monarchy, and conſequently, ſubſequent to the times of Daniel. Further, it was not only after the partition of the empire of Alexander into four kingdoms; but at the latter time of their kingdom, באחרית מלכותם. Now, Antiochus's profanation was within about a hundred years of Alexander, and before the middle of the period of the four kingdoms collectively taken. The four kingdoms I take to have been that of the Seleu-

S cidæ,

* Here is a reference to the original words, (Daniel viii. 14) ערב בקר.

cidæ, at Babylon; that of the Macedonian, or Greek, diviſion; that of Syria; and that of Egypt. As to the reſt of the empire or conqueſts of Alexander, they were in a divided and broken ſtate; no part ever riſing up to the ſtate and figure of a kingdom, through the extended tract of Parthia, the leſſer Aſia, and countries north of Syria. Of the four, Syria, and the kingdom of the Seleucidæ, firſt fell a ſacrifice to the Roman arms. In them the Romans riſe up, or appear a little horn, in the field of viſion, puſhing toward the eaſt and ſouth, and the pleaſant land. The Parthians bounded the Roman arms, and never fell till the times of the Caliphs, ſeven hundred years after the conqueſt of Egypt, in the Auguſtan age. If we aſſume *the latter times of theſe kingdoms* to have happened in the times of the Cæſars; or, if we make the Romans the little horn, we are neceſſitated to fix the commencement of the 2300 years at the deſolation of Titus, or laſt deſtruction of the temple, A. D. 70.

"I am confirmed in this interpretation, for the preſent, by our Saviour's evidently

ſpeaking

ſpeaking of the abomination, ſpoken of by Daniel, as then future.*

"Had we commenced the 2300 years from the time of Daniel, the period is now expiring, or juſt expired; and ſo we might now be looking out for the cleanſing of the ſanctuary. But, on the latter ſuppoſition, this event is 600 years off—a period too diſtant to excite the attention of the preſent age."

By a computation in the Doctor's Family Bible, on the margin of Daniel's prophecy, and by a paſſage in his Election Sermon, [page 118, 2d Edit.] it appears, that he did not find cauſe to renounce this conſtruction of the prophecies concerning the Millennium.

A. D.

* A. D. 70, deſolation ſpoken of by Daniel.
2300 evenings mornings.

A. D. 2370, end of 2300 evenings mornings, and return of the Jews.

Again: A. D. 70
1290

1360, end of 1290 days.
1335

A. D. 2695, coming of Meſſiah the ſecond time,
2370 325 years after the return of the
325 Jews, and the rebuilding of the temple, downfal of Antichriſt, and fulneſs of the Gentiles.

A. D. M,DCC,LXX.—ÆTAT. XLIII.

ALTHOUGH Dr. Stiles' ſalary was ſmall, his people, by frequent gratuities, provided a decent and honourable ſupport for his family. Having lately received a generous donation, raiſed by voluntary ſubſcription, he was touched with ſympathy for a Chriſtian brother, whoſe ſupport was ſo inadequate, as to threaten the neceſſity of his removal from the miniſtry. The Society was opulent; but, the laws of Rhode-Iſland Colony not authorizing an aſſeſſment for the ſupport of the miniſtry, the ſalary was paid, very diſproportionally, by a few individuals. To excite a liberal ſpirit among the people, and prevent the loſs of a uſeful miniſter, the Doctor addreſſed himſelf to an influential member of that Society, diſtinguiſhed for his liberality, ſoliciting his active exertions for the promotion of this deſign. The principles, maintained in this letter, are worthy of the primitive age of Chriſtianity; and deſerve the ſerious contemplation of many churches, *called* Chriſtian.

Having mentioned the liberality of his own people, he adds: "Give me leave, according

according to the example of an apoſtle, from this inſtance, to recommend and incite a like liberality, in your Congregation, towards your very worthy Paſtor. He has certainly been a public bleſſing to your Society, as you are all ſenſible;—but he greatly needs your help; and you will do a ſervice, undoubtedly acceptable to God, ſhould you kindly promote ſo generous a purpoſe. God is able to open the hearts of your reſpectable Congregation, to a liberality beyond your expectation. May the love of Chriſt excite a willingneſs and emulation in all, to give ſomething according to their abilities, and as God ſhall bleſs their buſineſs and ſubſtance. But let them do it from no conſtraint, no perſuaſion; but, ſimply and truly, becauſe they believe it, by Scripture, to be an apoſtolic church, and, as ſuch, dear to the bleſſed Jeſus, the divine Head of the church. The upholding of ſuch a Congregation, for our own edification, that of our children, and poſterity, ſtands recommended to us from higher conſiderations, than any and all *ſecular* motives, taken together: there is a conſideration, which outweighs them all. I could wiſh your Society, and all the Chriſtian churches

churches on earth, influenced in Religion by this conſideration alone, unmixed with any ſecular advantages or emolument whatever. The LOVE OF JESUS, a motive however deſpiſed, is ſufficient, if prevalent in your Congregation, to anſwer all the public purpoſes of ſociety. Take this motive out of a Chriſtian aſſembly, unobliged by law, and, though ten times larger than your's, its poverty would be greater: with this truly primitive principle, fifty or a hundred common, nay, poor families, can certainly maintain the goſpel."

Having long had it in contemplation to "ſet up a monthly meeting of his church by themſelves, to pray and ſing together, and to adapt a diſcourſe to believers, advancing and improving in the religious life;" on Lord's day, January 14, he propoſed the deſign. On the evening of the next day, the church met at his houſe, and attended the religious ſervice. Commenced from pious motives, it was regularly maintained till the diſperſion of the church, in 1775. While it happily ſerved to cement the Chriſtian fraternity, and to cheriſh the ſacred flame of piety; it furniſhed a delightful employment

to

to the devout paſtor. The effect was ſo ſalutary, that he publickly recommended ſuch "occaſional meetings of the church with their paſtor."* "The memory of thoſe meetings is ſtill imprinted on the hearts of a number who were intereſted in thoſe pleaſing ſeaſons of Chriſtian communion."†

About this time, he convinced three perſons, two of whom were originally Quakers, and one a Baptiſt, of the obligation to make a public profeſſion of religion. They had attended his miniſtry for ſeveral years, and were all now fully ſatisfied, that water-baptiſm, and the Lord's ſupper, were Chriſt's inſtitutions; that infants ought to be baptized; and that the quantity of water is immaterial. One preſented two children for baptiſm.

It was cuſtomary for the Epiſcopalian miniſters to preach a ſermon on the 30th of January, in commemoration of the martyrdom (for ſo it was ſtyled) of Charles the Firſt. The return of this day awakened his indignation at the oppreſſions of that arbitrary

* Sermon at the ordination of Mr. Channing.

† Rev. Mr. Patten's Sermon, occaſioned by the death of Preſident Stiles.

trary king, and occaſioned remarks worthy of an enlightened and ardent friend to liberty, and to the perſecuted cauſe of Puritaniſm. "This day, if obſerved at all, ought to be celebrated as an anniverſary thankſgiving, or memorial, that one nation on earth had ſo much fortitude and public juſtice, as to make a royal tyrant bow to the ſovereignty of the people, inſtitute a judicial trial of a monarch, and ſentence him to the puniſhment and execution which he merited, for diſſolving his parliament twelve years; for forcing loans on the ſubject, by rigorous fines and arbitrary impriſonments; for burying Dr. Layton in a dungeon twelve years for boldly telling the truth; for thoſe proclamations and edicts, by which Pym, Boſtwick, and others, ſuffered moſt barbarous cruelties; and for exalting and ſuſtaining that ſcourge of juſtice, religion, and humanity, archbiſhop Laud; for arbitrarily vacating the New England charter, in 1635, within ſeven or eight years after he had granted it; and for eſtabliſhing, under archbiſhop Laud, a commiſſion to rule the colonies by ſubjecting them to Epiſcopal and military government, with authority of remanding

manding all offenders hence, to be tried in England at the pleaſure of thoſe, who could, with good will, have brought on an extirpation of Puritaniſm from England and America, by fire and ſword. In a word, king Charles the Firſt had eſtabliſhed maxims of civil and religious polity utterly ſubverſive of all the principles of Runemede* liberty, and the Engliſh conſtitution. For, if the point can be carried, that an Engliſh monarch can raiſe a revenue, diſſolve and inſtitute laws by edict, and rule without parliament twelve years; he may baniſh parliaments into deſuetude firſt, and bring on their annihilation; and thus the whole government will be reduced to the will of the ſovereign. This, however the caſe in moſt empires on earth, cannot be the caſe in England, without a demolition of the pillars of the Engliſh conſtitution. That Engliſh monarch, who actually does this, forfeits his life to the people. This was the caſe with the deſpotic, deluded Charles."†

* Runemede is the place where, in 1215, Magna Charta was ſigned by king John and the barons of England.

† Literary Diary.

In October, he finiſhed the Hebrew Bible, which he began to read in courſe nearly three years before. Should an Engliſh reader ſuſpect, that the Old Teſtament is not faithfully tranſlated, ſuch a ſuſpicion ſhould be obliterated by the declaration of one, who diligently compared the tranſlation with the original, and whoſe knowledge of the Hebrew language qualified him to form a juſt judgment on this ſubject. "I have all along (ſaith the Doctor) compared the Engliſh and Hebrew together, and am able, from my own knowledge, to ſay, That the Engliſh tranſlation, now in uſe, is an excellent and very juſt tranſlation, and needs very few corrections."*

Thirteen years after, when he had very repeatedly examined the originals of both Teſtaments, he gave it as his judgment, that "the Engliſh tranſlation of the Bible is made with very great accuracy, allowing that ſome texts admit of correction." "I have compared it," ſaid he, "throughout with the originals, Hebrew, Greek, and Syriac; and beg leave to judge, and teſtify it to be, a very excellent tranſlation."†

He

* Literary Diary.

† Election Sermon, p. 88, ſecond edition.

He now entered on the reading of the Rabbinical writings, and digeſted an abſtract of them from the time of the great ſynagogue to the completion of both Talmuds.

This year he had conſiderable ſucceſs in the miniſtry, and admitted twenty-eight communicants into his church.

A. D. M,DCC,LXXI.—ÆTAT. XLIV.

THE Reverend Mr. Ruſmeyer, a Moravian miniſter at Newport, preſented him a new edition of Serranus' Greek Pſalms, with Okely's Latin tranſlation. On this occaſion, he gives his judgment reſpecting the introduction of Chriſtian authors into the ſchools, inſtead of the heathen claſſics. The deſign of the publication was, to change the books uſed in the ſtudy of the dead languages; and, inſtead of the ancient Pagan authors, full of idolatrous worſhip, to ſubſtitute the modern Chriſtian writers. "There can be but one objection," he obſerves, "againſt this, That the Greek of Homer, Xenophon and Thucydides, and the Latin authors of the Auguſtan age, muſt be purer than the moderns;

moderns; the Hebrew of Moſes and Iſaiah purer than that of Jarchi or Maimonides, though theſe laſt are excellent. Yet, it may be ſaid, as the only end of learning the dead languages, is to underſtand them, and not ſo much to write them perfectly and elegantly, (an impoſſible attempt;) ſo, the interpretation and ſyntax of theſe languages may be learned, with ſufficient accuracy, from leſs perfect compoſitions, which have the advantage of conveying evangelical ſentiments with the language. To which it may be again ſaid, That in Engliſh books theſe ſentiments may be conveyed with greater clearneſs and facility. So that I rather incline to the Ancients, baniſhing Horace, Juvenal, and the unchaſte tribe, and making choice of the beſt, Cicero, Juſtin, Tacitus, Virgil, for Latin; Homer, Xenophon, Plato, Dionyſius, among the Greeks, I think, cannot be equalled, for purity of language. If a ſtranger were to learn Engliſh, he would not learn an Engliſh book written by a German, or an Italian, but by a Pope, or an Addiſon."

What effect hiſtorical reſearches, and obſervations on the political world, produced on his aſpiring mind, appears from a letter

to

to the Reverend Mr. Wright, of Briſtol: "Tired of ſeeing or reading of the convulſions of States, and the revolutions of Empires, on this minuteſimal and evaniſhing globe, I, at times, wiſh to have done with it, and to wing away to the realms of light, peace, and eternal ſerenity. But we muſt ſtand in our lot, and fulfil our day in the vineyard, that we may ſtand in our lot in the reſurrection ſtate."

It was always delightful to him, to ſee greatneſs adorned with goodneſs; and philoſophy ſanctified by religion. Whatever favourable opportunity occurred for recommending Chriſtian morality and piety to men of eminence in the literary or political world, he improved it with pleaſure; and with a felicity of addreſs, highly propitious to his deſign.

To Dr. Franklin, in London, he wrote a letter of introduction, in behalf of Henry Marchant, Eſquire, who went, this year, an agent for Rhode-Iſland to the court of Great-Britain. "If," he obſerves, "his buſineſs would permit, I could wiſh him an extenſive tour on the Continent, that the actual view of the manners, policies, and the ſpirit of

government,

government, in different cities and kingdoms, in the preſent age, might eſtabliſh an happy enlargement of his underſtanding, and lay a foundation of his greater uſefulneſs in life. I hope he will preſerve the religion of Jeſus, and the love of his country, ſacred and inviolate in his own breaſt, in every view of mankind, kingdoms, and empires; and through all connexions and intercourſe with thoſe who are too wiſe, and too great, to be inſtructed by the *light of the world*, the light of the univerſe. A man that ſhines in America, may be loſt in the blaze of London, Paris, or Rome. A man that ſhines even through the world itſelf, (as, to ſay it without flattery, does the electric philoſopher) may be loſt in the ſplendour of the celeſtial world, where they

—— "Shew a Newton as we ſhew an ape."

Yet, why ſhould I ſay loſt? for every one that acts his part worthily below, and imitates the Sun of Righteouſneſs in beneficence, ſhall ſhine as the brightneſs of the firmament in the kingdom of Jeſus. My expreſſions are ſtrong, but not beyond what may poſſibly be the truth of any man, and, I am ſure, not ſtronger than my wiſhes for

your

your preſent virtue, and final participation with all the wiſe and good, of all ages, in the felicity and glories of the reſurrection ſtate. The Santon Herewi, in the time of the Turkiſh emperor Orchanus, could ſay, that he had led victorious armies from Tigris to Nile, governed provinces and kingdoms with his ſceptre, been triumphantly adorned with precious ſtones, and glittering arms, and had made the world tremble at the very mention of his name: Till, ſatiated with human glory, he retired to Deity, and found that ſatisfaction in God, which the world could not give. Solomon came to this concluſion. May you and my friend arrive at the ſame concluſion, without the dangerous experiments in vice made by too many of the great, whoſe folly overtakes them before they arrive at philoſophical concluſions, before they reach the temple of wiſdom."

This year his portrait was taken, which is rendered valuable, by exhibiting a conſiderable reſemblance of the countenance, together with an agreeable ſpecimen of the genius and taſte, of the original. It is charged with emblems, which he judged to be

more

more deſcriptive of his mind, than the portrait is of his face. He is drawn in a teaching attitude, with the right hand on the breaſt, and the left holding a bible. Behind, and on his left ſide, is a part of a library; a folio ſhelf, with Euſebius, Livy, Du Halde's hiſtory of China, the Zohar, the Babylonian Talmud, Aben Ezra, Rabbi Selomo Jarchi, Rabbi Moſes Ben Maimon, and Moreh Nevochim.* On another ſhelf are

* By theſe books he denotes his taſte for hiſtory, eſpecially that of the Roman empire, of the church in the three firſt centuries, and of the reformation; of China, as containing a ſyſtematical view, for 4000 years, of an ancient and vaſtly numerous people, and different from all the reſt of the Orientals; for the Rabbinical learning, particularly in the two moſt eminent periods of it; the *firſt*, before and at the time of Chriſt, containing the deciſions of בית מדרש,† afterward of the houſe of R. Eleazar, at Babylon, and thoſe of the houſes of Hillel and Shammai, at Jeruſalem; the *ſecond*, at the revival of the Hebrew learning, in the eleventh and twelfth centuries, when aroſe thoſe lights of the captivity, Jarchi, Maimonides, and others. This learning he prized, only for the ſcattered remains of the ancient doctrine of the Trinity, and of a ſuffering Meſſiah, preſerved in the opinions of ſome of the Rabbins before Chriſt. The Moreh Nevochim

† "*Some time before the Macedonian conqueſt, the Sanhedrim, I apprehend, inſtituted and erected ſynagogues, for the inſtruction of the people in the law; and hence the ſynagogue was called* בית מדרש, The houſe of Expoſition." *Preſ. Stiles' MSS.*

are Newton's Principia, Plato, Watts, Doddridge, Cudworth's Intellectual Syſtem, and the New-England divines, Hooker, Chauncy, Davenport,* Mather, Cotton.

At his right hand ſtands a pillar. On the ſhaft is a circle, and one trajectory around a ſolar point, as an emblem of the Newtonian, or Pythagorean, ſyſtem of the ſun, planets, and comets. At the top of the viſible part of the pillar, and on the ſide of the wall, is an emblem of the Intellectual World.†

BIRTH-

Nevochim, which was originally written in Arabic, is curious, for many reaſons. It was a capital work, and became an occaſion of the greateſt literary diſpute among the Jews, ſince the days of Hillel. It contains great conceſſions, which have recommended it to Chriſtian divines.

* Preſident Chauncy, and John Davenport, B. D. firſt miniſter of New-Haven.

† In a central glory is the name יהוה, ſurrounded with white ſpots, or a field of azure. From each ſpot aſcend three hair-lines, denoting the tendencies of mind to Deity, and communion with the Trinity in the divine light. Theſe ſpots denote ſyſtems of worlds, and their tendencies to the eternal, central, yet omnipreſent light. The motto is, ALL HAPPY IN GOD. Our world is repreſented by a cluſter of minds, whoſe central tendencies are turned off from God to created good; yet in a redeemable ſtate. Intervening is the crucifixion of Chriſt between two thieves, both whoſe tendencies are going off, but one turned back to the light.——At a little diſtance, on the left hand, is a black ſpot, שאול, the receptacle of fallen an-

BIRTH-DAY REFLECTION.

"O moſt holy God! how awful the reflection, that I have been forty-four years a ſinner againſt thee! The review of my life aſtoniſhes me with a ſenſe of my ſins. May I be waſhed in the blood of Jeſus, which cleanſeth from all ſin. Purify and ſanctify me, O bleſſed Spirit! and prepare me for a ſinleſs ſtate, for the enjoyment of a holy Deity, tranſfuſed and diſplayed through all the works of immenſity.

"This year, a holy God has ſhewn his mercy and loving-kindneſs to me, to my family,

gels, and the finally wicked. Of infinite myriads of worlds, (as we know of two only which have revolted) the collection of moral evil and miſery, in compariſon with the moral perfection and happineſs of the immenſe univerſe, is but a ſmall ſpot, and as nothing, in proportion to the whole. Under this minuteſimal exception, therefore, of the miſery of all the fallen angels, and even moſt of the poſterity of Adam, when we conſider the deſcription, *Coloſſians* i. 16, of *thrones, dominions, principalities, and powers*, innumerable grand aſſemblages of Intelligencies, we may ſay, ALL HAPPY IN GOD.——Such is the Doctor's illuſtration of theſe emblematic figures. If they had their origin, in part, in a vivid imagination, a common mind would never have deviſed them. However fanciful they may appear to others, in the view of the inventor, I am certain, they were connected with ſentiments of the Deity, and of the divine government, in the higheſt degree elevated and ſublime.

family, and to my church. It has been to me one ſteady experience of divine goodneſs. My ſpiritual ſtate is rather more comfortable, or, ſhall I ſay, leſs diſtreſſing, than heretofore. I hope I love my Saviour for his divine excellencies, as well as for his love to ſinners: I glory in his divine righteouſneſs; and earneſtly beſeech the God of all grace to endue me with true and real holineſs, and make me like himſelf. I commit myſelf wholly to the guidance and bleſſing of Him, who guideth and bleſſeth the univerſe. Conſidering the pollution of my heart, the impetuoſity of my propenſities, and the limitation of my underſtanding, no man more needs to depart out of himſelf and his own wiſdom, or rather folly, and be given up wholly to God, ſeeking the unerring guidance of ſupreme light, wiſdom, and love. May my heart, my life, my eternity, be dedicated to Him. O all-wiſe and gracious Jehovah! have thou me under thy ſacred influence. May my paſſions, and actions, and views, be adjuſted, and regulated, by efficacious emanations from that Omniſcience, which beholds, and eternally beheld, what would be the holieſt, beſt, and happieſt con-

duct

duct for every ſpirit; and for the uninterfering harmony of all the countleſs hoſts, and innumerable myriads of holy beings, in the common participation of the perfect rectitude, holineſs, and glory, of the great Jehovah. It is my earneſt and humble deſire, that I may be kept through faith unto ſalvation; carried through this dark and ſinful wilderneſs, under the guidance of that divine light, which ſhines in this darkneſs, till my expanding ſoul ſhall at laſt open into eternal day."

A. D. M,DCC,LXXII.—ÆTAT. XLV.

HE continued to read daily a portion of Hebrew, both in the Chaldaic and Rabbinical letters; ſometimes the Bible; ſometimes the Jews' Prayer-book; and occaſionally examined paſſages in the Targums.

Having diſcontinued the compilation of his Eccleſiaſtical Hiſtory, for nearly three years; and, in this interval of time, having been much employed in tranſcribing memoirs, and collecting materials, he now reſumed the work, deſigning its completion,

"if

"if it ſhould pleaſe God to give him health and time to accompliſh it." Toward the latter part of his life, I aſked him if he did not purpoſe to finiſh this hiſtory. He ſaid he did not expect it, and added: "I am ſo prone to leave things unfiniſhed, that I ſometimes fear I ſhall leave the great buſineſs of life undone."

Such were his views of political and of Chriſtian liberty, that he conſidered all human beings, of whatever colour, tribe, ſect, or nation, as brethren of one common family; and all Chriſtians as fellow-diſciples of the ſame divine Maſter. In Newport there were many African ſlaves. Of 80 communicants in his church there were, at this time, 7 negroes. Theſe occaſionally met, by his direction, in his ſtudy, where he diſcourſed to them on the great things of the divine life, and eternal ſalvation; counſelling and encouraging them, and earneſtly preſſing them to make their calling and election ſure, and to walk worthily of their holy profeſſion. Then, falling on their knees together, he poured out fervent ſupplications at the throne of grace, imploring the divine bleſſing upon them, and commending himſelf

ſelf and them to the Moſt High. If the learned and eminent apoſtle of the Gentiles appears in the moſt engaging attitude, while interceding with Philemon, in behalf of his Chriſtian ſlave; what can exhibit a more intereſting ſpectacle, than this Chriſtian paſtor, on his knees, ſurrounded by theſe Africans, and interceding for them with the God of heaven?

In Auguſt, he wrote a letter, in Latin, addreſſed to the Reverend Dr. Buſch, a Moravian miniſter in Aſtracan, near the Caſpian Sea; or to any of the United Brethren travelling about Sarepta, on the banks of the Wolga. The object of his letter was, to make enquiries concerning the Ten Tribes of the Jews. Convinced by the prophecies, that theſe tribes would yet be reſtored to the holy land, he believed that they muſt be ſomewhere exiſting diſtinctly among ſome nations of the earth, at the preſent day. Under this perſuaſion, he had thoroughly examined the hiſtories and travels of the whole world, for the diſcovery of theſe long loſt reliques of the Iſraelites; but had found nothing ſatisfactory. Modern voyages and travels, he obſerves, have laid open almoſt all

all countries, and their inhabitants, except the interior and moſt remote regions of Aſia, which lie between the river Wolga, and the Sinenſian empire, or from the Caſpian Sea toward the eaſt, and from India toward the north. That tract he moſt ardently wiſhed might be thoroughly explored; for there, he judged, theſe tribes had hitherto lain concealed, and would hereafter be found.*

Apprehending

* Ille tractus ut accuratius perluſtraretur avidiſſimè cupio: quippe ibi celatas haſce Iſraelitarum phalanges degiſſe adhuc, foreque inveniendas arbitror. Recent reſearches of the Aſiatic Society, have already, in part, confirmed his judgment; and we wait, with eager curioſity, its more perfect confirmation. In that very region, here deſcribed, a nation has been diſcovered, which, there ſeems much reaſon to believe, is a remnant of the Ten Tribes. A book, called "The Secrets of the *Afghàns*," written in the Puſhto language, was found by Henry Vanſittart, Eſquire, and tranſlated in 1784. It gives ſuch an account of the origin and hiſtory of that nation, as, after deductions for much intermingled fable, leaves a ſtrong preſumption, that its deſcent is from the Jews. To this tranſlation, Sir William Jones affixed the following Note:

"This account of the *Afghàns* may lead to a very intereſting diſcovery. We learn from Esdras, that the Ten Tribes, after a wandering journey, came to a country, called *Arſareth*; where, we may ſuppoſe, they ſettled. Now, the *Afghàns* are ſaid, by the beſt *Perſian* hiſtorians,

Apprehending that they might be found among ſome of the hordes of Tartars, he ſolicits enquiries about the colour of the hair and beard of theſe people; whether they obſerve the rite of circumciſion; whether they abſtain from ſwine's fleſh; whether they retain a ſeventh-day Sabbath; whether any nations or hordes uſe the Hebrew language, or any Hebrew dialect; whether the names of their heroes, cities, tribes, are Hebrew; whether there are any traditions of their deſcent from the Iſraelitiſh ſtock; whether they have books of the Pentateuch, or of other Scriptures; if any, in what language and character they are written; whether they obſerve feſtal and anniverſary days, as, for example, a jubilee; whether their ſacred prayers and hymns are ſo ſimilar to the prayers

hiſtorians, to be deſcended from the *Jews*; they have traditions among themſelves of ſuch a deſcent; and it is even aſſerted, that their families are diſtinguiſhed by the names of *Jewiſh* Tribes, although, ſince their converſion to the *Iſlám*, they ſtudiouſly conceal their origin. The *Puſhto* language, of which I have ſeen a dictionary, has a manifeſt reſemblance to the *Chaldaic*; and a conſiderable diſtrict, under their dominion, is called *Hazáreh*, or *Hazáret*, which might eaſily have been changed into the word uſed by Esdras. I ſtrongly recommend an enquiry into the literature and hiſtory of the *Afghàns*."

prayers and hymns in the Jewiſh liturgy, as apparently to be derived from the ſame fountain; whether any prophecies are circulated, of the revolutions of kingdoms, of a return to the Holy Land, or Canaan, of Meſſiah, or of any future and more glorious ſtate of their republic; what their ceremonies about marriages, divorces, new moons, clean and unclean animals; whether the different tribes intermarry; whether any veſtiges remain of the idolatry inſtituted by Jeroboam, or of the calf, or Molech; whether they are averſe to idols and images, or whether they worſhip them, and with what oblations they worſhip the Deity, or images; from what fountain their modern mythology, whatever it is, is apparently derived; and whether all the hordes obſerve the ſame ſacred ritual?

Such are the outlines of this literary epiſtle, which, in the original, conſiſts of ten quarto pages. It cloſes with the pious wiſh, "May God Almighty proſper, may the beloved Nazarene proſper, the indefatigable labours of the brethren, eſpecially your's, in preaching the Goſpel to the Gentiles, in recalling the miſerable ſinners of the heathen,

let me add, the loſt ſheep of the houſe of Iſrael, to the ſheepfold of the divine Jeſus."*

In a letter to Mrs. Macauley, he gives proof at once of his glowing patriotiſm, and of his profound diſcernment of the tendency of the political meaſures of the Britiſh miniſtry. "The ſpirit of liberty naturally burns with great fervour in American breaſts. But infinite pains are taken, by the whole connexion of crown-officers of every department along the continent, to extinguiſh the ſacred flame. Moſt travellers fall into this track, and are led deluſively to think that American liberty is aſleep, except in a few Gazette ebullitions. Few mingle with the common people, or with perſons uncorrupted with miniſterial connexions, whence they might ſee that mighty wave of liberty moving with great force in the collective body; though the era is yet at a diſtance, when thoſe events ſhall ariſe, which will aſſuredly draw forth a burſt of the public ſpirit

* Annuat Deus OPT. MAX. annuat Nazarenus amandus, labores Fratrum indefeſſos, tuos præſertim, Gentilibus evangelizandis, vel ad extremos fines terræ miſerrimos Ethnicorum peccatores, adde licet oves domûs Iſraelis amiſſas, ad ovile JESU divini revocando. Frater reverende, Vale.

ſpirit into achievements and revolutions, aſtoniſhing to the world itſelf. On principle, this ſpirit is now reined in, upon a diffuſed conviction that this is not the age of its maturity; and further, that the mother-country may have full opportunity to recover her wiſdom. Every ſtep ſhe has taken, for ſome years paſt, at leaſt the general ſyſtem of colonial adminiſtration, has had as direct a tendency to accelerate events, which ſhe would keep at a diſtance, as if projected with the deep laid policy of the conclave.——It is moſt firmly believed here, that Providence intends a glorious empire in America.——A people growing up with this fervid love of liberty, and with theſe indelible expectations, will become a phenomenon in the political world, worthy of a very curious attention."

His views of the arduous nature, and ſolemn weight, of the miniſterial office, and his deep humiliation in the review of his paſtoral miniſtrations, again appear in the following reflections: "This day, (October 22) 17 years ſince, I was ordained to the work of the evangelical miniſtry, and have, by the grace of God, been carried thus far

through

through my work; but with ſo much imperfection, that I cannot think of it but with more diſtreſs than pleaſure. The good Lord pardon me hitherto, and ſtrengthen me to greater fidelity. In the ſeventeen years of my miniſtry, I have had under my paſtoral care about a thouſand ſouls, a third of which are now in eternity—without doubt many of them are in miſery. I have reaſon to fear that ſome have periſhed through my neglect. And yet I would humbly hope that I have warned all—taught them the evil and danger of ſin; and preſented the way of ſalvation by a bleeding Saviour: though I might have inculcated theſe things with greater frequency, zeal, and aſſiduity. Oh! how great the work, how ſolemn and awful the account for the blood of ſouls! *Onus humeris angelicis formidandum.*" [A work formidable to angelic ſtrength.]———If a paſtor of his fidelity found cauſe for ſuch penitential exerciſes, what reaſon have moſt of us, who are entruſted with the care of ſouls, to lament our unfaithfulneſs! And how ought his example to teach us the important leſſon of humility! After him, we need not bluſh to acknowledge, that we are

unprofitable

unprofitable ſervants. The recollection of paſt neglects, while it awakened emotions of ſorrow, inſpired him with new ardour in the ſervice of Chriſt, and incited him to higher degrees of activity in his ſacred work. May a retroſpective view of our miniſtrations, influence us to *go and do likewiſe !*

BIRTH-DAY REFLECTION.

"MY whole life is filled up with the experience of the divine care and beneficence. The year paſt has been a ſeries of inutility and ſin on my part, and of grace and mercy on the part of God. I am more and more convinced of the vanity of this troubleſome world, and of the glorious all-ſufficiency of God.——This year has been filled with a ſucceſſion of anxiety and diſtreſs, divine deliverance and preſervations.* I commend myſelf to the grace of God. May my heart, my life, my eternity, be dedicated to Him !"

A. D.

* Alluding to a dangerous ſickneſs and recovery of his wife ; to the reſtoration of his children from the meaſles ; to the preſervation of his family from the ſmall-pox, which prevailed in town ; and to a ſerious and affecting paſtoral trial, the occaſion of which will appear in the next Birth-day Reflection.

A. D. M,DCC,LXXIII.—ÆTAT. XLVI.

THOUGH a loyal ſubject to the Britiſh king, he conſidered allegiance and protection reciprocally binding; and at the very point where oppreſſion began, he deemed reſiſtance juſtifiable. The enterprizing citizens of Providence having burned the Gaſpee, a Britiſh armed ſchooner, the Commiſſioners, appointed by the Crown, commenced the trial at Newport, January 5th, and on the 22d adjourned till May. In a letter to the Reverend Mr. Spencer, of Trenton, in New-Jerſey, who had written to the Doctor, and ſolicited an account of the tranſactions of theſe commiſſioners, he replies, he is "glad to find that the Sons of Liberty, in the other Colonies, felt the attack upon us, which is equally a ſtroke at univerſal American liberty." Having given an accurate detail of every occurrence relating to the ſubject, he adds: "I am a friend to American liberty; of the final prevalence of which I have not the leaſt doubt, though by what means, and in what ways, God only knows. But I have perfect confidence, that the future millions of America will emancipate themſelves from

from foreign oppreſſion. I am a feeling ſpectator, indeed, of events, but mean not too deeply to enter into politics. We have another department, being called to a work, which may be ſucceſsfully purſued, (for it has been purſued) under every ſpecies of civil tyranny, or liberty. We cannot become the dupes of politicians, without alliances, conceſſions, and connexions, dangerous to evangelical truth, and ſpiritual freedom."

He remarks, on the Commiſſion for the trial of the affair of the Gaſpee, that, "notwithſtanding all palliations," it was "arbitrary, juſtly obnoxious, and alarming; as it not only meditated, but directly provided for ſeizing and ſending home perſons to London. Nothing looks like bringing the trial before our Superior Court; it was to have been in England. The Commiſſion gave an extenſive alarm to all the Aſſemblies on the Continent, and occaſioned the Reſolutions and Meaſures, propoſed by the Virginia Aſſembly, in March laſt, which are now circulating, and will undoubtedly become univerſal, namely, forming Aſſembly Committees of Correſpondence, and enjoining a particular

enquiry

enquiry into the powers of this Court of Commiſſioners, at Rhode-Iſland." He adds, in the true ſpirit of political prophecy, as the event afterwards ſhewed: "THESE ASSEMBLY COMMITTEES WILL FINALLY TERMINATE IN A GENERAL CONGRESS, than which nothing can be more alarming to the miniſtry."

It was probably about this time, that he wrote the letter, referred to in the following paragraph of a letter to him, from Dr. Price, written after the cloſe of the war: "You favoured me with a letter juſt at the beginning of the late war; and, I believe, I anſwered it; but probably my anſwer never came to your hands. This letter I have thought very remarkable. You have predicted in it the very events in which the war has iſſued; particularly the converſion of the colonies into ſo many diſtinct and independent States united under Congreſs."

He now commenced an acquaintance with Haijm Iſaac Carigal, a Jew Rabbi, who had lately come to Newport. Having travelled very extenſively in the eaſtern world, and being a man of obſervation, learning, and intelligence; his converſation was highly entertaining

entertaining and inſtructive. He was born at Hebron, and educated there and at Jeruſalem.* He had travelled all over the Holy Land, and had viſited Damaſcus, Aleppo, Grand Cairo, Bagdat, Iſpahan, Smyrna, Conſtantinople, Salonica, Rome, Florence, Bologna, Venice, Vienna, Prague, Paris, London. The Doctor was greatly delighted with his ſociety, and had frequent interviews with him, for the purpoſe of acquiring the pronunciation of the Hebrew; of aſcertaining the meaning of ambiguous expreſſions, in the original of the Old Teſtament; of learning the uſages of the modern Jews; of converſing on paſt events relating to this extraordinary nation, as recorded in ſacred hiſtory; and of tracing its future deſtiny, by the light of prophecy. They cultivated a mutual friendſhip, while together, and correſponded in Hebrew, when apart. One of the Doctor's Hebrew letters,

* *Luzzati*, an Italian Rabbi, informs us, that the Jews, by large contributions, maintain Academies at Jeruſalem: "In terra ſanta, et in particolare Hieruſalem vi capita annualmente non ſolamente numero grande d' Hebrei di tutte le Nationi del mondo; ma ancora groſſiſſima quantità de renditi annuali, che li vien offerto, per mantener poveri, e ſoſtentare Academie."

on the divinity of the Meſſiah, and the glory of his kingdom, conſiſted of 22 quarto pages.

The Rabbi, not long after his arrival, attended his worſhip, by agreement, and heard him diſcourſe, in an affectionate manner, on the paſt diſpenſations of God's providence toward his choſen people; on his promiſed deſign of rendering them an exalted nation, in the latter day glory of the Meſſiah's kingdom; and on the duty of Chriſtians, and of all nations, to deſire a participation in their future glorious ſtate.* The Rabbi had never heard a Chriſtian preach a ſermon before. Though he had attended church at St. Peter's, in Rome; at St. Paul's, in London; at Venice, and various other places; and had been at the Chriſtian churches in Jeruſalem, he never heard any ſervice, excepting prayers.

So catholic was the intercourſe between this learned Jew, and learned Chriſtian! They often ſpent hours together in converſation; and the information, which the extenſive travels of the Jew enabled him to give, eſpecially concerning the Holy Land, was a rich entertainment to his Chriſtian friend.

* Text, Pſalm cvi. 4, 5.

friend. The civilities of the Rabbi were more than repaid. The Doctor very frequently attended the worſhip of the ſynagogue, at Newport, not only while Rabbi Carigal officiated, but at the ordinary ſervice, before his arrival, and after his departure.

With ſix other Rabbies, of leſs eminence, he became acquainted, and ſhewed them every civility; while he maintained a friendly communication with the Jews in general, at Newport. Such rare and unexpected attentions, from a Chriſtian miniſter of diſtinction, could not but afford peculiar gratification to a people, conſcious of being a "proverb and a by-word among all nations." To him they, accordingly, paid every attention, in return; and expreſſed a peculiar pleaſure, in admitting him into their families, and into their ſynagogue.

His civilities and catholiciſm, toward the Jews, are worthy of imitation. It is to be feared, that Chriſtians do not, what ought to be done, toward the converſion of this devoted people. While admitted into moſt countries in Chriſtendom, for the purpoſes of trade and commerce, inſtead of being treated with that humanity and tenderneſs, which

which Chriſtianity ſhould inſpire, they are often perſecuted, or contemned as unworthy of notice or regard. Such treatment tends to prejudice them againſt our holy religion, and to eſtabliſh them in their infidelity. Beſides this "the ſtudy of the Hebrew language hath been too much laid aſide, and we have, by that means, been leſs able to convince the Jews. It is certain that this ſtudy hath not only been neglected, but ridiculed; whereas nothing could be of greater uſe to us than a great ſkill, not only in the Biblical Hebrew, but the Rabbinical and Talmudical alſo, to enable us to convince the Jews. By ſuch a ſkill we might be enabled to uſe their own weapons againſt them; and to diſpute againſt them from the avowed principles of their ancient wiſe men, for whom they are prone to expreſs a profound regard."* Such *was* the uſe which the Doctor made of his Hebrew learning.

On the anniverſary faſt for the deſtruction of the Temple, July 29, the Doctor attended the ſervice of the Synagogue. It began at ſeven

* Kidder's Demonſtration of the Meſſias, in that very valuable Collection of Sermons in defence of Natural and Revealed Religion, preached at Boyle's Lecture.

ſeven in the morning, and continued till twelve. "The place of the ark was covered with a black curtain, and the lamp was put out. A table, covered with black, ſtood before the Tabauh ;* and on a low bench ſat the Parnaſs and Huzzan. The prayers were exceedingly melancholy, particularly when the Huzzan roſe up, and went to the place of the holy of holies, or the ark and mercy-ſeat ; where he wrapped himſelf up in the black curtain, and ſlowly mourned out a moſt ſolemn, weeping, and doleful lamentation, for the abſence of the Debir and Shechinah, for the ceſſation of the oracle, and for the deſtruction of the holy of holies. The roll of the law was brought out, without any ceremony, covered in black, and read at the foot of the Tabauh ; the portion was from Deuteronomy. Then the fourth chapter of Jeremiah was read, and three or four other chapters ; then the book of Lamentations ; then the beginning and end of Job."†

BIRTH-

* A table on which the Law was placed, in the ſtated ſervice of the Synagogue.

† Literary Diary.

BIRTH-DAY REFLECTION.

"THIS day I am forty-six years old. How little have I done for God! My life has been filled up with the experience of his goodneſs. May I be more and more devoted to him, who is the length of my days, and the foundation of all my hopes! To the energies and protection of his grace would I commend myſelf. As I draw nearer and nearer to that eternal world, which is moſt aſſuredly before me, may I increaſe in the love of God, and be ripened for eternal glory! ——————The laſt year has been a year of ſingular trials. I had much ſickneſs in my family, though God bleſſed me with a comfortable ſtate of health, for one naturally of a ſlender habit, and liable to frequent infirmities.

"From my ſettlement in the miniſtry, to the autumn of 1772, there ſubſiſted the greateſt love and harmony between me and my congregation. Being abſent on a journey, at that time, a foreigner, who came to Newport in the character of a miniſter, was invited to preach, on Lord's day, in my pulpit. He preached to great acceptance, and

put

put the congregation into a tumult. On my return, finding his character doubtful, as well as his doctrine heretical and dangerous, I gently discountenanced him, which gave my people great offence. I said, however, but little; and the tumultuous spirit subsided: but his return, in October last, revived it. I now thought myself obliged, as a faithful shepherd, to warn my flock, and oppose him openly. God only knows what will be the event—to his holy providence I desire to submit. I had thought, when I entered on the ministry, that a minister, with prudence and condescension, could secure the affections of his people; and that most of the differences of ministers with their societies originated from their own rashness and imprudence. I accordingly studied the things of peace; and thought my mountain strong, in the affections of my people. But I am convinced that God hath holy ends in letting loose adversaries, the disturbers of Zion's peace. This event set me to examine the procuring cause; and I could not recollect any material imprudence in my own conduct; nor, indeed, was it charged upon me. Had I, by my preaching, infused such senti-

ments

ments into my flock, as to prepare their minds for this new doctrine? I could not see it. Upon a thorough search of myself, though I have reason to lament human frailties, yet I could not see that I had materially erred in preaching the gospel. However, I know it is just with God, to visit for daily transgressions, in his own time and way. On the whole, I rather consider it as a trial of me, and my flock, that we may see how our principles will abide; and to convince us how easily we may be deceived, and thrown into confusion by the craft of man; and that I may see how far I am actuated by a love to Christ, and his cause; whether any of it remains, when the flock's affection to me is gone; and whether the honour of Christ, or my own, most affects me. It is a dark day with me; a day full of fears and discouragements, when the love of many waxes cold. I commit myself, and my flock, to God; and desire to walk humbly, yet testify the truth undauntedly; trust events to Heaven; and drink the cup which my heavenly Father appoints me to drink. I desire to wait for his salvation. I have no more any dependence on my own

prudence,

prudence, or on the ſtability of the affections of man. But rely alone on God."

A. D. M,DCC,LXXIV.—ÆTAT. XLVII.

ON the 16th of January, he was ſo ill as to be unable to perform the ſervices of the ſanctuary. Excepting this inſtance, he could not remember that he had been detained from public worſhip but one *Lord's Day* ſince his ſettlement in the miniſtry. There is reaſon to believe, that too cloſe a confinement, and an intenſe degree of application to his ſtudies, contributed to this illneſs; for it appears by his Diary, that, on the day preceding his ſeizure, he was in his ſtudy twelve hours.

The 30th day of June was obſerved, through the Colony of Rhode Iſland, as a day of public Faſting and Prayer, on account of the threatening aſpect of public affairs, the acts of Parliament reſpecting America, and particularly the blocking up of the port of Boſton. On this occaſion he preached*

* Text, *Eſther* iv. 3. *And in every Province, whitherſoever the King's commandment and his decree came, there was great mourning*

to a very crowded aſſembly of all denominations.

What were his views of the meaſures of the Britiſh miniſtry; of the great queſtion now agitated reſpecting the taxation of the Colonies; and of the termination of the diſpute; appears in a letter, July 15, to the Reverend Dr. Rodgers, of New-York: "We have lived to ſee and feel heavier oppreſſions than our fore-fathers ever felt in America. Heretofore we had a King only to ſtruggle with—now, the united force of the Parliament, army, and navy. May the God of our pious anceſtors deliver us! *De Republica non eſt deſperandum.* We are not diſheartened: Inſtead of depreſſion, the ſpirit riſes; the flame burns with purity through the Continent, from New-Hampſhire to Georgia, except, perhaps in ———, where I think the cauſe labours. There will be great wiſdom at the Congreſs; great, indeed, if it ſhall have the preſence of the ſupreme Monarch of the univerſe. Let the eyes of all the millions of America be directed to Him, from whom alone cometh our help.

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mourning among the Jews, and faſting, and weeping, and wailing, and many lay in ſackcloth and aſhes.

The whole of the preſent ſyſtem of Parliamentary domination, ſtands on the ſingle queſtion of *Taxation without Repreſentation.* This is too great a queſtion for the future millions of America ever to ſuffer to be finally determined in the affirmative."

In a letter, July 30, to Mrs. Macauley, he obſerves, with deep political diſcernment: "The laſt and recent ſtroke of the Parliament at our liberties, has aſtoniſhed America into a real and efficacious union, which it is beyond the power of Europe to diſſolve. We know that the aſſumed parliamentary right of taxing and governing unrepreſented millions, and the whole ſyſtem of domination founded on that claim, are repugnant to all the principles of the *Jus Civile*, and law of nature, and nations, and that Saxon genius of liberty and law, which Engliſh America inherits from the Parent State, and muſt and will, ſooner or later, be given up. Not a politician in Europe, not even a ſingle man in America, believes that the increaſing millions of this continent will always ſubmit to deſpotiſm. There are many means of redreſs. We ſhall not be diſcouraged, if all prove unſucceſsful, till we come to the laſt,

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the ſucceſs of which is indubitable. We ſhall continue our (at preſent,) uſeleſs and repulſed ſupplications to our King; remembering that the hearts of princes are in the hand of the Moſt High, and that *He turneth them whitherſoever He will.* But if oppreſſion proceeds, deſpotiſm may force an annual Congreſs; and a public ſpirit of enterprize may originate an American *Magna Charta*, and Bill of Rights, ſupported with ſuch intrepid and perſevering importunity, as even ſovereignty may, hereafter, judge it not wiſe to withſtand. There will be a RUNEMEDE in America."

He now employed much of his time in reading the Targum of Onkelos and Jonathan, in Chaldee; the Syriac New Teſtament; and the Zohar; and judged that he gained great lights in divinity by theſe helps. This Chaldee Targum, he found, by compariſon, was tranſlated from the Hebrew copy of the Bible, afterwards adopted by the Maſorets, and not from that which the LXX uſed: "Becauſe," ſays he, "I find that the patriarchal ages are exactly the ſame in the Targum, as in the Hebrew, but different in the LXX."

"After

"After the return from Babylon, the Targums, or Tranſlations, were, as far as I can learn, extemporaneous for two centuries, at leaſt while the Chaldee dialect remained. The tranſlation into the Chaldee Targum continued after the dialect became Syriac. Being difficult to be made by every Huzzan, or reader, *Jonathan* and *Onkelos*, two learned Rabbies, about the coming of Chriſt, committed the Chaldee Targum to writing, which has continued with the Jews ever ſince."*

BIRTH-DAY REFLECTION.

"HAVING obtained help of God, I continue to this day. The year paſt I have had clearer views of the wonderful condeſcenſion of the Lamb of God, in his incarnation, and in the aſſumption of a human ſoul, our holy brother, into union with the uncreated, eternal Word, the ſecond perſon of the adorable Trinity. A moſt venerable myſtery!——The ſtate of my flock is more compoſed and comfortable.———I have entered my ſon Ezra into Yale College. May the bleſſing of God be upon him, and upon all my children!

* Preſident Stiles' MS.

dren! I perceive ſome promiſing and amiable things, bleſſed be God, in them all. May they follow on, to ſeek and know the Lord! ——————It is a gloomy day, as to American liberty. The blocking up of the port of Boſton; the abolition of the Maſſachuſetts charter; and the Quebec act, are alarming. The Congreſs, and the ſpirit of liberty in the body of the people, are encouraging. I rely on Jeſus only, for the protection of his cauſe, and of me, his moſt unworthy diſciple.

"I have, this day, been reviewing the ſeries of the divine goodneſs to me, ever ſince my birth. How graciouſly hath my heavenly Father dealt with me! Bleſs the Lord, O my ſoul! and forget not all his benefits. God hath ſo ordered, that I have ſpent my life, from my earlieſt youth, among books; but the moſt valuable knowledge which I have obtained, is not the mathematical and philoſophical ſciences; not the ancient learned languages; not eccleſiaſtical hiſtory, and the hiſtory of nations and empires; not the knowledge of law, and the political conſtitutions of Europe:—but that, in which I have found the greateſt entertainment and ſatisfaction,

tion, is, the knowledge of JESUS CHRIST, and the redemption of the croſs. The ſacred oracles open the moſt wonderful diſcoveries, and enlarged views, of the auguſt councils of infinite Wiſdom and Grace. Through the blood of the croſs, Jeſus has laid the foundation of our reconciliation, and union alſo, to the Divinity. Glorious ſalvation this! God manifeſt in the fleſh, ſeen of angels, taken up to glory. Of the bleſſed Jeſus I am an unworthy miniſter. O that I could ſerve him equal to his deſerts from man! But, alas! what little fervour have I, in the ſervice of ſo glorious a Maſter! When I review my miniſtry, it has been ſo poor and mean, ſo ſelfiſh, ſo unfaithful, ſo little animated with the ſpirit and great cauſe of Chriſt, ſo filled with neglect, ill conduct, and imperfection, that I bluſh to think of a reward from a Maſter, to whom I owe my all; and can think of nothing but of going to receive (if I can eſcape rebuke) mercy and forgiveneſs only, if poſſible, for doing his work ſo poorly. The good Lord pardon me for Jeſus' ſake; and lay not iniquity to my charge. O that I may be quickened by his grace, and enlivened in ſo glorious a work, as teſtifying

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the grace of God to a ſinful world, the remaining moments of my life! I rejoice that God ſo ordered it in his providence, that I was put into the miniſtry: I delight in the ſervice—but ſhudder at the thoughts of the reckoning. This accounting for the blood of ſouls, laid to the charge of an ungracious, an unfaithful miniſtry, is awful and tremendous. In the view of this, O Jeſus! I fly to thy holy ſacrifice, thy all-atoning blood. May I be reſolved, more and more, to ſtand in the lot aſſigned, not in my own weakneſs, but in the ſtrength of thy grace, without which I am, and ſhall be, nothing. Direct my miniſtrations, and give efficacy to them; that, teſtifying repentance toward God, and faith in our Lord Jeſus Chriſt, I may perſuade at leaſt ſome few of this world of millions of rebels to be reconciled to God."

A. D. M,DCC,LXXV.—ÆTAT. XLVIII.

HAVING peruſed the Britiſh king's ſpeech, at the opening of parliament, November 30, 1774, in which he expreſſes his

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"firm and ſtedfaſt reſolution to withſtand every attempt to weaken or impair the ſupreme authority of the legiſlature over all the dominions of his crown;" the Doctor remarks: "Upon this, the ſpirit of the people, inſtead of being damped, riſes into determinate reſolution for reſiſtance and the laſt appeal." Events ſoon proved the truth of his prediction.

"The Britiſh miniſtry," he ſoon after obſerved, "do not chooſe to conſider the Congreſs as legal, and would affect to have it, that none of the parliamentary tranſactions, in the preſent grand conflict, ſhould be influenced by the meaſures and applications of the Continental Congreſs, which ſtands upon an origination from the people, which courtiers and tories would declare illegal and rebellious.----------But the king muſt know, the Britiſh parliament muſt know, for the world will know, that the American Continental Congreſs, of September laſt, was a regular, legal, patriotic body, wherein two millions were as juſtly and truly repreſented, as ever any body of mankind were before; and that the mode of their election, by a patriotic, ſpontaneous origination from the

people, is defenſible on the firſt principles of ſociety, and the Engliſh Conſtitution; and juſtifiable, and glorious, on the principles of the law of nature and nations, and the fineſt reaſonings of the *Jus Civile*. It is, moreover, exemplary. It holds up light to England, to Europe, to the world; to ſhew to all the enſlaved empires around the globe, HOW they may put their lives in their hands, and, from orderly and regular congreſſes for petitions to tyrants, the higher powers, riſe into a ſyſtem of irreſiſtible vindication and liberty."

On the 17th of March, Governor Wanton received a letter from Lord Dartmouth, Secretary of State, dated January 4, addreſſed to himſelf and the Rhode-Iſland Colony, in which he calls the Continental Congreſs an illegal aſſembly; and, by the king's order, enjoins it on the Governor, to prevent the Aſſembly from electing delegates to the next Congreſs, and to prevent their attendance, if elected. "Hereby," the Doctor obſerves, "the King diſguſts above two million ſubjects, who will, as one body, pay no regard to any ſuch prohibition."

By

By a memoir, May 18, it appears, that his daily manner was, firſt, in the morning, to offer ſecret prayer to God; then, calling his family together, to read a chapter of the Bible, in courſe, and perform family prayer; then to read by himſelf, one to three or four chapters in courſe, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern; that, lately, he had made much uſe of the Zohar, in which, with the Syriac, he now daily read a portion. At ten, or eleven, he walked abroad, and viſited his flock. After dinner, he read an hour or two, and then viſited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, and committed himſelf and all his concerns to God, in ſecret prayer.

From the public commotions, which agitated his patriotic boſom, his attention was now ſeriouſly arreſted by domeſtic trials. For ſeveral months, Mrs. Stiles had been very ill with a pulmonary complaint. On the 26th of May, he writes: "My pious and good wife has been, this day, ſetting her houſe in order, and giving her children her

dying

dying counſel. God grant it may make a deep and laſting impreſſion on their tender minds! May they never forget her affectionate concern, eſpecially for their ſpiritual and eternal welfare! Her diſorder ſo far prevails, as to leave no proſpect of her continuance in this vale of tears. The good Lord grant her his divine preſence; give her a humble ſubmiſſion to his holy will; increaſe and ſtrengthen her faith and truſt in the divine righteouſneſs of the glorious Immanuel! May God prepare us all for the diſpenſations of his holy providence, quicken us to duty, to live to his glory, and prepare for a bleſſed and glorious immortality!"

His foreboding fears were ſoon realized. Early in the morning of the 29th of May, Mrs. Stiles departed this life, leaving the tendereſt of huſbands overwhelmed with unutterable ſorrow. While Mrs. Stiles' private virtues had endeared her, in the higheſt degree, to her huſband, children, and domeſtics; her beneficence and diffuſive charities had ſecured the eſteem of the Society, who joined with the family in paying an affectionate tribute to her memory. "My kind people," the Doctor gratefully notices, "cloath-

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ed the whole family, and were at the whole expence of the funeral."

He now repaired for ſolace to that religion, which he had preached and exemplified in his proſperity: "May the Lord ſupport me, grant me his grace and divine conſolation, and enable me to behave, under this ſore bereavement, as becomes a Chriſtian. I deſire humbly to commit myſelf, and my children, to the protection of God's holy providence. In God is all my hope, and truſt." Though he ſubmitted, with pious reſignation, to this moſt afflicting trial, he continued to cheriſh the beloved memory of the wife of his youth to the day of his death.

In July, he wrote a letter to his Jewiſh friend, Rabbi Carigal, who was now ſettled in Barbadoes, and waiting the arrival of his wife and children from the Holy Land. To him he freely unboſomed his grief. "I pray God, ſoon to give you a ſight of your dear family, and long continue you with them. Whatever ſhall contribute to your happineſs, in time and eternity, I ſhall ſincerely rejoice in. I myſelf am in tears and ſorrow. It has pleaſed the Moſt High, in whoſe hands are all our changes, to take to himſelf my

dear

dear wife. I hope, and truſt, ſhe is now at reſt in Paradiſe, with Abraham, Iſaac, and Jacob. The tendereſt of all ſorrows, is that of parting with a boſom friend. O the laſt, laſt, ſilence of a friend! May it be long before you, dear Sir, ſhall be called to experience ſo tender a grief! But one condition of our coming together in the marriage ſtate is, that, ſooner or later, one ſhall mourn the death of the other. May we live the life of holineſs and virtue on earth; that, through the interceſſion of the Angel of the covenant, we may meet and rejoice in that better world, where all tears ſhall be wiped away, and ſighing and ſorrowing ſhall be no more!"

On the recommendation of the general Congreſs, at Philadelphia, a Continental Faſt was obſerved, July 20, throughout the United Colonies. The diſpute between Great-Britain and America reſting now on the deciſion of the ſword, the preſent criſis was viewed, by every American citizen, as in the higheſt degree momentous. To no one did it appear more ſolemnly important, than to Dr. Stiles. On this great occaſion, he entered the temple with all the ardour of patriotiſm, tempered and ſanctified by the ſpirit

of

of devotion, and preached to the moſt crowded aſſembly he ever addreſſed from his own pulpit.* It was propoſed that the afternoon ſermon ſhould be printed; but, with his uſual reluctance to the publication of his own works, he declined the propoſal.

In September, he viſited the camp at Cambridge, and ſpent ſeveral days there, and in its vicinity; during which time, he took an accurate draught of the American encampments; a liſt of the commanding-officers, according to their different diviſions; an eſtimate of the number and pay of the troops; and whatever intereſted his inquiſitive mind.

On the 4th of October, General Hopkins, with about 400 troops, marched to Newport, with orders to remove and protect the ſtock. The next day, a reſolute party of theſe troops marched down to Brenton's Neck, and brought off a number of cattle and ſheep. Irritated by this daring enterpriſe, which leſſened the Britiſh reſources for proviſions, Captain Wallace drew up his men of war before the town, and threatened to fire upon it. His menaces threw the inhabitants

* Texts, A. M. Amos iii. 1, 2.——P. M. 2 Chron. xx. 11—13.

itants into a general panic; and they immediately began to remove their families and effects.-----A letter from General Waſhington renewed their alarm. It informed, that a thouſand of the king's troops, with ſome ſhips of force, lately ſailed from Boſton, deſigned, as was apprehended, to attack ſome ſea-port. The expectation of Britiſh troops on the one hand, and of Colony troops on the other, and the apprehenſion of a conflagration of the town, revived the ſpirit of removal.

With what emotions of tender ſolicitude, and with what humiliating and pious reflections, the Doctor witneſſed this confuſed and diſtreſsful ſcene, appears from the following memoir: "October 10. How does this town ſit ſolitary that was once full of people! I am not yet removed, although three quarters of my beloved church and congregation are broken up and diſperſed. O Jeſus! I commit them and myſelf to thy holy keeping. It is a diſtreſſing providence, full of holy inſtruction. Sanctify it to us, O heavenly Father! Enable us to caſt ourſelves, our burdens, our families, our all, upon thee, O God! Be thou a preſent help in time of trouble.

trouble. It is a righteous and holy thing with God to bring the ſevereſt calamities of this civil war upon the maritime towns, becauſe moſt abounding with vice and wickedneſs. May this chaſtiſement bring us to unfeigned repentance and reformation. May we turn to the Lord with all our hearts; and may a holy God be intreated for his broken churches, in this town, Boſton, Roxbury, and other ſuffering places: And may he ſoon deliver us from theſe diſtreſſes."

Wallace returned, with his ſhipping, to Newport, on the 11th; and the town continued in a ſtate of confuſion for ſeveral days.

On the 23d, the remnant of his Society met, and judged it expedient to diſcontinue the public worſhip during the winter, in conſideration of the preſent evacuated, diſtreſſed, and tumultuous ſtate of the town; and recommended his removal to Briſtol, for preſent ſafety. The very next day, however, it appears, that, reluctant to a ſeparation from their beloved Paſtor, they circulated a ſubſcription, and collected a competent ſum for his ſupport. This very deranged ſtate of his congregation did not interrupt

his active services for the promotion of their religious interest.

Another letter from General Washington, informing, with his usual vigilance, that Falmouth was half consumed, and still in flames, and cautioning Newport of impending danger, excited a new and desponding alarm, which was heightened by information from General Greene, that the burning of the sea-ports was judged to be by fresh orders from England. But the Christian Pastor manifested an exemplary firmness at this eventful crisis. Confident of the justice of the cause, and impressed with a sense of its importance to America, and to the world, he relied, with unwavering assurance, on the divine protection, and on a favourable issue of the contest. "The times," he remarks, "are distressing. The Dutch extend the period of their prohibition of exporting powder and arms to the English Colonies. I see the European powers will lie still: they wish the downfal of Britain, but do not behold with pleasure the revolt of Colonies, lest it should be a precedent for their own. So that it seems as if God, in his holy providence, designed to set the United

English

Engliſh Colonies alone, in the arduous conflict; that, abandoned by the Parent State, and by the world, He may take us by the hand, and lead us to more conſpicuous ſalvation and victory."

Dr. Hopkins held a ſtated evening lecture every week, which Dr. Stiles uſually attended. On one of theſe occaſions, having read his text, he was taken with a bleeding at the noſe, and ſat down. The blood not ſtopping, he requeſted Dr. Stiles to preach. Furniſhed to all good works, he took the ſame text, and preached extemporaneouſly.

In his Literary Diary, he obſerves, "This is my birth-day. I am, through the patience of God, this day, 48 years old. The laſt year has been the moſt afflictive and diſtreſſing year of my life. God, by his grace, has hitherto carried me through my trials; and I hope, in ſome degree, ſanctified them. It is a world of ſorrow and tribulation. But why ſhould a living man complain for the puniſhment of ſins?——May God ſanctify to me all the afflictive diſpenſations of his holy providence, eſpecially the death of my wife, the diſperſion of my church and congregation, and the preſent civil war!"

A. D.

A. D. M,DCC,LXXVI.—ÆTAT. XLIX.

BY a letter of January 21, to Mr. Lewis, a tutor in Yale College—who, in a letter to the Doctor, had expreſſed his concern for his ſafety, and invited him into Connecticut,—it appears, that, from the beginning of November, he had kept himſelf and his family in readineſs to leave Newport at any warning; and that, after ſeeing the King's ſpeech, and the diſputes on it in Parliament, his "ſecret hope that the veil would be removed from the Parent State was now at an end."——Though he believed the miniſtry intended an accommodation, yet he judged they would keep up hoſtilities, and the parade of war; and ſo delay the only effectual remedy. "For," he obſerves, "after Great-Britain has conſtrained us to repel her hoſtilities, and defend ourſelves, ſhe will find the energies and powers, equal to ſuch a conflict and defence, will ſuſtain a ſovereign State." While, in oppoſition to the judgment of Congreſs, and of the army, he was of the opinion, that Newport was defenſible; he acknowledged "that the ſituation was dangerous;" and that he had "determined to remove

move his family, as ſoon as poſſible." Devoted as he was to the work of the miniſtry, he purpoſed to offer his ſervices to ſome vacant church, "till it might pleaſe divine Providence to re-aſſemble his dear ſcattered flock." Revolving in his mind how to diſpoſe of himſelf during its diſperſion, he ſometimes thought of teaching the uſe of the globes, geography, mathematics, and hiſtory, in ſome interior, populous part of the country. Sometimes he thought of offering himſelf to read public lectures, for a few months, in one of the colleges, on two branches of literature, the Oriental languages, and eccleſiaſtical hiſtory. "Nothing," he remarks, "is more cuſtomary in the European univerſities." He alſo meditated other purſuits; but he conſidered the miniſtry moſt in character for him, if it ſhould pleaſe God to open a door for his future ſervices.

Finding the Parliament reſolved to proſecute the war, he went to Dighton, in Maſſachuſetts, and there hired a place for the reception of his family, whither he removed on the 13th of March.——During the confuſed ſcene from October to March, he continued his paſtoral labours in his own church,

church, and frequently preached to the ſoldiers.

About this time he received an earneſt application from the Congregational church in Providence, to remove his family to that town, and ſerve them in the miniſtry. He choſe, however, to live in retirement and tranquillity, till the political ſtorm ſhould be blown over; or, in caſe of its continuance, he wiſhed a longer time to conſider the expediency of another removal.

In his tranquil retreat, he carefully obſerved every public occurrence; and the moſt intereſting tranſactions, whether in the cabinet, or in the field, he recorded with ſingular exactneſs. That magnanimous act of the American Congreſs, which aſtoniſhed the world, and which muſt immortalize the names of the daring patriots who ſigned it, now arreſted his attention. The DECLARATION OF INDEPENDENCE, dated July 4th, led him to remark: "Thus the Congreſs has tied a Gordian knot, which the Parliament will find they can neither cut nor untie. The Thirteen United Colonies now riſe into an Independent Republic, among the Kingdoms, States, and Empires on earth.

May

May the ſupreme and omnipotent Lord of the univerſe, ſhower down his bleſſings upon it, and ever keep it under his holy protection."

Having finiſhed the Hebrew Scriptures, he began the New Teſtament in September, with a deſign of examining and comparing the whole of it with the Syriac Teſtament. This was, in his opinion, "as much the original as the Greek, and rather more ſo, it being certainly of the apoſtolic age, and made under the inſpection of the Apoſtles, if not by them. Matthew, Hebrews, and Peter, at leaſt, were firſt written in Syriac: and, in general," in his judgment, "the Greek is rather to be conſidered a tranſlation of the Syriac, than the original."*

The

* Literary Diary.

He afterwards publicly advanced the ſame ſentiment, and added another reaſon for his eſtimation of the Syriac language: "Huic affinis, [i. e. linguæ Hebrææ] ſeu potius בית קול et filia vocis, eſt *Syriaca*; in qua primitus Novi Teſtamenti maxima pars vel ſæculo apoſtolico conſcripta, opinor, non tranſlata fuit. Liberrime enim apoſtoli et Syriace Chriſtianis Paleſtinis utique cæteris Græce reſcripſerunt. Magnæ autoritatis igitur eſt Teſtamentum Syriacum, immo mecum ejuſdem ac Græce ſcriptum. Res ſacræ atque cæleſtes in nulla lingua cum tanta perſpicuitate et ſublimitate vel tradi vel vocitari poſſunt, quanta in Hebræa et dialectis inde ſcaturientibus.

Quinimo

The church of Taunton, obſerving a day of faſting and prayer, to ſeek divine direction in the choice of a paſtor, the Doctor attended the ſolemnity, with ſeveral neighbouring miniſters, and preached to a very large and ſerious congregation. The committee of the church applying to the miniſters to recommend a ſuitable perſon for this place, they adviſed an application to Dr. Stiles. Judging that his church and ſociety, at Newport, were ſo broken up, that he would no more miniſter to them, they urged him to ſeek a diſmiſſion from them, and come to Taunton. Reſolved, however, not to relinquiſh his beloved charge, till the laſt extremity, he told them, he hoped it might pleaſe God, that his congregation at Newport ſhould be re-gathered; that he ſhould by no means ſeek a diſconnexion from them at preſent; and, therefore, that if immediate ſettlement in the miniſtry was adviſable for Taunton, he muſt be out of the queſtion.

On Lord's day, December 8, about 40 Britiſh tranſports, and a dozen ſhips of war, diſembarked

Quinimo Syriacæ ope intelliguntur illuſtrationes *Chaldaicæ* Targumim *Jonathanis* et *Onkeloſi*; et arcanæ ſcientiæ ——in *Zohare* reconditæ, cæteriſque autoribus vere digniſſimis." Oratio Inaug.

diſembarked about 3000 troops on Rhode-Iſland, and took poſſeſſion of the town of Newport.

His paſtoral miniſtrations were ſo interrupted this year, that, remitting, in ſome degree, his theological ſtudies, he became more minutely attentive to the proceedings of the Britiſh miniſtry, and to the operations of the war in America; and was aſſiduous to acquire authentic intelligence from every ſource. Newport having become a ſeat of war, he had frequent acceſs to the officers of the American army, and to the moſt eminent political characters. The knowledge which he derived from this intercourſe, and from the public papers, he daily recorded; and it conſtitutes the principal part of a quarto volume, of nearly 400 pages.

BIRTH-DAY REFLECTION.

"IT has pleaſed a holy God, that my dear flock ſhould be broken up, and ſcattered abroad. May the great Head of the church have and keep us under his holy protection, and re-gather us in his own time; and, above all, ſanctify to us every trial in the kingdom

and patience of the bleſſed Immanuel! I am now entering the fiftieth year of a uſeleſs life. May the God of my fathers take care of me, my children, my flock, the cauſe of liberty, and his Proteſtant Zion in America! It is with Him, to give conſolation, ſanctify every affliction, and deliver us all, at laſt, into the glorious liberty of the ſons of God."

A. D. M,DCC,LXXVII.—ÆTAT. L.

ON the firſt day of January, he began the Bible again, in his private reading, keeping before him the Hebrew, and the Chaldee Targum, of the Old Teſtament, with the commentaries of Aben Ezra, Solomon Iſhaki, and others. Continuing to read alſo a daily portion of the New Teſtament, he proceeded in courſe with the Syriac Verſion.

In his cloſet, on Lord's day, January 19, he took a review of all the religions of every age, and nation, in the world; and examined the grounds of his preference of the Chriſtian religion. Having traced the riſe and progreſs of the oriental idolatry; the religious ſyſtem of Zoroaſter; the introduction

duction and eſtabliſhment of the inſtitution of the Lama, from Ganges to China; and the impoſture of Mahomet; he followed the line of the true and uncorrupted religion, in every ſucceſſive age. While he judged the falſe religion, which has prevailed in the various ages of the world, and which ſtill prevails among many nations, to be clearly diſcernible, he believed that the true religion now ſubſiſts, in a good degree of apoſtolic purity, in the churches of Hungary, and of that connexion, in the churches of Holland, and of New-England. There is ſtill much true religion among the Lutherans—"But," adds he, "all the churches in Chriſtendom, American, Holland, Hungarian, Greek, Armenian, Moravian, have ſo much imperfection, and, above all, ſo little of the holy life, that I am, ſometimes, at a loſs where to look for the true church of Jeſus. Thanks to God, in every denomination, in the church univerſal, I can read of particular perſons, and particular churches, and ſome cluſters of churches, eminent for piety, as well as ſoundneſs in the faith. With all theſe my ſoul unites and harmonizes."

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On a review of the controverſies in the Chriſtian church, he found, that by far the greateſt part of them litigated human inventions, and improvements in Chriſtianity.—It excited his indignation, to ſee ſo little charity among the various Chriſtian denominations; and ſuch zeal to build up ſects, rather than make Chriſtians.—He ſat out in life with an extenſive charity to all Proteſtants, ſuppoſing their differences founded in conſcientious judgment; and wiſhing all to live in forbearance, mutual love, and harmony, and to join in their ſeveral ways in promoting righteouſneſs and virtue. But he found the reverſe. Having given a ſummary view of the principal ſects of Proteſtantiſm, "All theſe," he obſerves, "except the Preſbyterians, refuſe communion to each other.—Duræus, in the laſt century, ſpent 30 years, in travelling through Europe, for the purpoſe of uniting all Proteſtant churches, eſpecially the Lutherans and Calviniſts. It was Siſyphean labour. Perhaps the great Head of the church ſees it beſt that Chriſtendom ſhould be broken into different communions, leſt human wiſdom ſhould improve

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a general union to a ſecular uſe, and worldly grandeur. It is enough, if we can find a good number of believers of our own ſentiments, to join in fellowſhip of word and ordinances. The purer ſuch a particular fellowſhip, as to theological doctrines, and freedom from human decorations, the better. In all communions, if there be the true faith in Jeſus, there is ſalvation: the ſuperfluities in doctrine and worſhip will be found nullities at the great day; but the true love of Jeſus will abide the fire."

Opportunities for taking a part in ſeveral reſpectable eccleſiaſtical connexions, were deſignedly neglected. "Foreſeeing," ſays he, "the lengths their ſyſtems would carry me, I ſtopped, and am, perhaps, more than any man, of my extenſive acquaintance, and correſpondence, alone in the world; while I have the pure and daily pleaſure of a conſcious and cordial union with all the good—with thoſe who love and thoſe who hate me—with the numerous millions who know me not—with the whole collection of characters in all nations, of every kind and degree of excellence, literary or moral: above all, my ſoul unites moſt ſincerely with

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the whole body of the myſtical church—with all, that in every nation fear God, and love our Lord Jeſus Chriſt. Theſe, ſtript of all the peculiarities, which externally ſeparate them from one another, and from me, I embrace with a true ſpirit of univerſal love. But, to love a whole character, or a whole church, or any whole fraternity, whether literary, religious, or political, I do not find within me. Entering into whatever ſcene, I meet with many incongruities, and am diſguſted too much for acquieſcence in any here below. I never ſhall cordially and externally unite with mankind, in any of their affairs, enterprizes, and revolutions. There is a preference of ſyſtems, but no perfect one on earth. I expect no great fellowſhip and open communication with mankind, but intend to become more and more the recluſe; waiting for the Reſt of Paradiſe, where, I foreſee, my ſoul will unite with perfection, and acquieſce in eternal univerſal harmony."

While at Dighton, where he generally performed divine ſervice on the Lord's day, though occaſionally to the remnant of his flock at Newport, he received an invitation from the firſt church at Portſmouth, lately

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the charge of Preſident Langdon, to come and labour among them in the miniſtry. In a letter to the Reverend Dr. Haven of Portſmouth, who had united with Preſident Langdon, and the ſociety, in importuning his acceptance of this invitation, he writes, That he had long ago given himſelf to the ſervice of the divine Jeſus, and deſired always to be at the diſpoſal of the great Head of the church, in whatever part of the vineyard he might command his labours; that it had pleaſed him, in his holy providence, to break up and ſcatter his dear flock, but that his paſtoral relation is not diſſolved; and, that during this diſperſion, he is ready to ſerve any vacant church; that, if the congregation looked for immediate ſettlement, he ſhould miſs the ſatisfaction; but, that if it ſhould be agreeable to them, that he ſhould miniſter there in the word and ordinances, for a year, or more, or till the end of the war, if it ſhould pleaſe God he ſhould live to that time, leaving the conſideration of ſettlement, to the future openings and orderings of Divine Providence, he ſhould be willing to devote his labours to their ſervice. This was the purport of the anſwer which he

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ſent to the church at Portſmouth. A committee of that church ſoon after invited him to preach there, on the conditions which he had propoſed.

The Reverend Dr. Chauncy wrote to him about the ſame time, recommending it to him to come to Boſton, and voluntarily offering him one half of what was weekly contributed for his own ſupport, if he would aſſiſt him in carrying on the miniſterial work. At the ſame time he informed him that there were two vacancies in Boſton, and one in Roxbury, where the congregations would be glad of his aſſiſtance, for what time he ſhould pleaſe. With what gratitude to his friend, and with what pious acknowledgments to the good providence of God, he received this expreſſion of Chriſtian friendſhip, appears from his reply to Dr. Chauncy: "I cannot be ſufficiently thankful, for the very great kindneſs you have ſhewed me, in my exiled ſtate, by inviting my poor labours with you, and for offering me a participation of your ſupport. May the great Head of the church, the fountain of all good, requite this affectionate beneficence, and alſo your kind offices, in opening a

way

way for my employment in the other congregations, which you mention. I thank my heavenly Father for these openings of his gracious providence." With what humiliating reflections does he proceed to notice the divine dispensations towards him and his church! "The dealings of the Most High, towards me and my flock, have been truly affecting, humbling, and instructive. They have led me very seriously to think, whether divine Wisdom has not seen fit to eject me from the vineyard, for my own imperfections, unfaithfulness, and unfruitfulness, in his service, in the work of the ministry, for which I never thought myself suitably qualified. I have, therefore, wished for a more retired and less conspicuous situation, than either Boston, or Portsmouth, until it might please God, either to dismiss me to another world, or return me to my former flock, if He should be pleased to have any further service for me among them. How I may be disposed of, is with God, who hath been my guide all my life long, hitherto, and to whose gracious influence, and merciful wisdom, I desire to commit myself, the short remnant of my days on

earth." In the apoſtolical ſtyle, he adds: "I muſt go to Illyricum; but I ſhall call at Antioch in my way thither."

On the 14th of March, he records the divine goodneſs toward him and his family, ſince their removal from Newport. "This day, my family has been a year at Dighton. A gracious Providence has ſo ſupplied us, that I am not in debt for ſubſiſtence the year paſt; and, bleſſed be God, there is ſome meal in the barrel, and ſome oil in the cruiſe. Beſide my paſtoral employment among this people, I have two invitations to preach elſewhere. Thus, while it has pleaſed God to frown upon me, in the diſperſion of my Congregation, at Newport, yet his loving-kindneſs he hath not utterly taken from me. O that I may never diſtruſt his care, nor faint under his rebukes; but humbly commit myſelf, my family, and flock, to his holy protection; and feel a willingneſs, both in proſperity and adverſity, to be entirely at the diſpoſal of divine Providence!"

From the moment that America was conſtrained to appeal to arms, in defence of her liberties, his judgment concerning the proper conditions of reconciliation to Great-Britain never

never varied. A report being circulated, at this time, that Britiſh commiſſioners had renewedly offered to Congreſs honourable terms of negociation, he remarks:

——— "Timeo Danaos, et dona ferentes."

"This is an artful ſtratagem. It is to be hoped, the Congreſs will be firm. No propoſal for interviews and negociation ſhould be attended to, without this preliminary, An act of parliament, renouncing the dominion of theſe States, and acknowledging their Independence and Sovereignty; at the ſame time withdrawing their armies; then, we may liſten to propoſitions of alliance."

Early in April he went to Portſmouth; and on the 21ſt, the firſt Church and Society in that town, gave him a unanimous invitation to remove and ſettle one year with them, in the work of the miniſtry. He could "not but conſider the acceptableneſs of his poor labours; an opening for ſome little uſefulneſs; and liberal proviſion for his family, in this time of public calamity, wonderfully providential. It demands my gratitude to Heaven. This is a ſea-port, and expoſed to the enemy: but dangers and

troubles

troubles await us every where. In God's holy protection only is there ſecurity. I have taken the matter into conſideration; for, though the caſe appears comfortably clear, at firſt view, yet our beſt proſpects are ſo eaſily diſadjuſted and diſappointed, that I deſire firſt to aſk counſel of Heaven. If God hath a work for me any where, he will manifeſt it. If God's preſence is not to go with me, I would not be carried up hence by the moſt flattering proſpects. Having found, by ſufficient experience, that, without the divine guidance and bleſſing, we are nothing, I deſire to refer this, and all my concerns, to God."

A plot of the Britiſh miniſtry being diſcovered, at this time, he remarks: "We are ſo ſurrounded with all kinds of enemies, and with ſo many ſpecies of danger, that we are neceſſitated to ſee that God alone can ſave us. ——However it may pleaſe Him to deal with particular churches, and families, which may be involved in ruin in this momentous conflict; yet I have an entire confidence, that the great American cauſe, both as to LIBERTY and PROTESTANTISM, will be carried through, with eventual ſucceſs, victory,

tory, and triumph. Though the *Tree of Liberty* is deſpoiled of ſome of its beautiful leaves and branches, in the deſolating tempeſt, which has blown with violence along the Continent; yet, God be thanked, it ſtill ſtands firm; and I doubt not, Heaven intends it ſhall maintain itſelf with triumphant ſteadineſs, and eventual firmneſs."

On the 23d of April, he gave his anſwer of acceptance to the Church and Society at Portſmouth. Deeply affected with their generoſity, they having "kindly voted, that if what they had granted be inadequate, they would, beſides, pay the expences of his removal," he remarks: "Certainly, God hath put it into their hearts thus to provide for an exile—praiſed be his name!" Two days after, he ſet out for Dighton, for the removal of his family.

About this time, one of his flock wrote to him, and ſolicited his religious counſel. In his reply, he gives a renewed proof of his tender love to his church, and of his deep humiliation in the review of his miniſtry: "My dear flock, alas! is broken up, and diſperſed to the four winds. They are daily on my mind at the throne of grace. Did

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the candle burn dim, that the holy Jeſus came forth in anger, and removed both that and the candleſtick out of their place? The good Lord forgive one, who wiſhed to approve himſelf faithful; but, alas! in all reſpects, came ſhort. May this humbling diſpenſation and chaſtiſement be ſanctified to us all, quicken us to fidelity, and teach us to prize the Word, fellowſhip, and ordinances.——I have great, though humble, faith, that God will re-gather, and ſettle us in our former ſtate. Let us live ſo, that, living or dying, we may be the Lord's."

Having preached a farewell ſermon to the Congregation at Dighton, he, with his family, left that place on the 22d of May. On his arrival at Portſmouth, theſe are his pious reflections: "The angel of the Lord's preſence has ſeemed to accompany us hitherto. The good Lord ſurround us with his loving-kindneſs, and have us always in his holy keeping. May the great Head of the church be with me, and make me faithful, now he hath opened the way for my labours in this part of his vineyard. Whether the enemy will allow us to reſt in peace, is known only to God. But, if we muſt make another

flight

flight this ſummer, may God give us a pilgrim's heart. To Him I commit myſelf, my dear Rhode-Iſland exiled flock, my family, the flock I am now to miniſter to, my country, and the church univerſal."——He gratefully acknowledges the very obliging and hoſpitable attentions of the people of Portſmouth, who "furniſhed a good houſe for the reception of his family, and received him with all the kindneſs he could wiſh."

Happily ſituated as he now was, even to the completion of his wiſhes, till he might be reſtored to his own flock; divine Providence was opening the way for his introduction into a more extenſive ſphere of public uſefulneſs. The Reverend Dr. Daggett had recently reſigned the preſidency of Yale College. In July, at a conference of the Corporation with a Committee of the General Aſſembly of Connecticut, choſen from each county, the ſubject of the choice of a Preſident being introduced, that Committee mentioned Dr. Stiles "as the moſt proper perſon; as one who would be the moſt acceptable to all ranks, ſo far as they had had opportunity to know the public opinion, in different parts

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of the State; and ſtrongly recommended him to the Corporation."*

On the 19th of September, he received a letter from his friend the Reverend Mr. Whittelſey, of New-Haven, informing him of his election to this office.

But, delightful as it was to him to acquire and communicate knowledge; and led, as he repeatedly had been, by his friends, to conſider as probable his appointment to this office; far from caſting a wiſhful eye to the preſidential chair, he appears to have judged it not deſtined for him, nor eligible, if it were offered. "My election to the preſidency of Yale College," he writes, on this occaſion, "is an unexpected and wonderful ordering of divine Providence: not but that it has been talked of for years paſt; but I knew ſuch reaſons as made it, in my view, morally impoſſible that I ſhould be elected. When, therefore, any of my partial friends were pleaſed to compliment me with the expectation of ſuch an event, theſe inſuperable obſtacles occurred to my mind, and rendered the mention of it diſguſtful. So that I have no more revolved in my mind,

* Letter of the Reverend Dr. Dana.

mind, whether I am qualified for such an office, than for that of a prime minister or a sultan; or whether I should, on the whole, be desirous of it. At best, the diadem of a President is a crown of thorns."*

On the 27th of September, he received official notice of his election, by the Rev. Mr. Johnson, one of the Fellows of Yale College, who waited on him at Portsmouth, in person, with a letter from the Corporation, which informed him of their choice, and solicited his acceptance.

By Mr. Johnson he wrote the following answer:

"GENTLEMEN,

Your election of me to so conspicuous a station as the presidency of Yale College, is an honour as unexpected as it is unmerited. Your application to me, upon this important affair, I have received by the Rev. Mr. Johnson, in your letter of the 10th ult. wherein you are pleased to request "a favourable answer." I am conscious of great deficiency in qualifications, for the office and trust, to which you have invited me.

* Literary Diary.

The employment is so difficult and weighty, that I distrust my abilities to discharge it, with that usefulness and dignity, which may render me acceptable to you, and the public. It is of great importance, that the head of the college be acceptable to the Fellows, to the body of the churches and pastors, to the General Assembly, and the people at large. And, although Mr. Johnson has given me a favourable representation, as to the prospect I might entertain of this; yet, for a more full satisfaction, I have thought it prudent and expedient to make a journey into Connecticut, and refer the matter to farther consideration, when I may have had an interview with the Corporation, at their meeting next month. A concurrence of the public sentiment, on this occasion, would greatly contribute towards indicating the path of duty, upon this important call of Divine Providence. For as, on the one hand, if there should appear any considerable dissatisfaction in the public, it would determine me to decline the office; so, on the other hand, a general free acquiescence, with other openings of Providence, and particularly the consent of the scattered

remnant

remnant of my dear flock, would have great weight in determining my acceptance. May the Father of lights conduct us all, by his unerring wiſdom, in this momentous affair; and give it ſuch a direction and iſſue, as may beſt ſubſerve his glory, and the advancement of religion and literature.

I am, Gentlemen,
With great reſpect,
Your moſt obedient,
very humble Servant,
EZRA STILES."

PORTSMOUTH, *Oct.* 2, 1777.

At the ſame time he wrote letters to ſome principal members of his Newport congregation, requeſting them to call a meeting of as many of the Society as could be collected, that he might lay before them his call to the preſidency.

On the 20th of this month he ſet out for Connecticut; and, on the 5th of November, was introduced to the Corporation. On the day following, they unanimouſly elected him Profeſſor of Eccleſiaſtical Hiſtory, in conjunction with the preſidency. He "very fully laid before them all his own deficiencies, and what they muſt not

expect

expect from him; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the miniſters, the Aſſembly, and the public. He alſo communicated to them his ſentiments in religion, both with reſpect to the ſyſtem of theology, and eccleſiaſtical polity, and deſired them particularly to conſider wherein he coincided with and differed from others." "I did this," ſaith he, "with all ſincerity, as in the preſence of God. I requeſted them to take full knowledge of me, on theſe and all other accounts, and to interrogate me to their full ſatisfaction."

Thus cautious was he in undertaking ſo great a charge; thus ingenuous in acknowledging his frailties; and thus tenderly ſolicitous to learn the diſpoſition of all claſſes of community, with reſpect to his entrance on an office, the duties of which he eſtimated to be beyond his abilities, and the labours of which he judged to be beyond his ſtrength. His concern to know the voice of the public, in concurrence with other weighty reaſons, led him to requeſt the Corporation an indulgence of a longer time for his anſwer; and the concluſion

was,

was, to defer it till toward ſpring. "I have endeavoured," ſaith he, "to act on this momentous affair in the moſt prudent manner, and with deliberation; well knowing it to be very weighty and important. May the Father of lights, the Fountain of unerring wiſdom, impart light and guidance, and ſuch a final deciſion as ſhall be for his glory and my uſefulneſs! Amen."*

Paſſing through Lebanon, on his return to Portſmouth, he waited on Governor Trumbull. Invited to an important office within the State, over which he preſided, he "held it his duty to pay his reſpects to the firſt magiſtrate, and refer himſelf to his wiſdom and advice, in the affair." The Governor, with great cordiality, approved the choice, and wiſhed him to accept it; aſſuring him of all the kind offices in his power, and his influence with the Aſſembly.

By this tour, in which he took peculiar pains, in every delicate method, to aſcertain the ſenſe of the community on the ſubject of his election, he became convinced that there was a ſingular unanimity in favour of the choice.

A meeting

* Literary Diary.

A meeting of his Newport Society was publicly notified, by his desire, for the purpose of consultation on the call to the presidency. In his letter to the Society, requesting this meeting, he states, with great tenderness, "this important affair, which repected the continuance, or dissolution, of his pastoral relation." He informs them, that he had not yet sufficient knowledge, "to determine his judgment, whether he should consider it his duty to ask their consent to resign the ministry among a people, from whom he had received so many tokens of friendship and respect, for above twenty years." He is desirous, however, "to know whether, if, on consulting with the ministers of his Association and others, it should be the general opinion, that the interests of Religion and Learning may be subserved by his removal to the college at New-Haven, they would be pleased to assent and concur, both for themselves, and for the Church and Congregation, so far as, in these tumultuous times, they could be supposed to represent them." He assures them, "it is with very tender and sensible regret, that he thinks of parting with his beloved

loved flock: and, ſhould a ſeparation take place, he prays that the glory of God might be the higheſt operative principle in his breaſt, and that they might be happy in a much more uſeful paſtor."

The Society being prevented from the propoſed conſultation, by the inclemency of the ſeaſon, and its own diſperſed ſtate, he obtained the private judgment and advice of ſome of its moſt influential members. His worthy and reſpectable pariſhioner and friend, the Honourable William Ellery, a member of congreſs, writes from York-Town: "I wiſh there were a proſpect of your Newport flock ever returning; but alas! they are ſcattered up and down the land, like ſheep without a ſhepherd; and it is probable that many of them will never return to Newport. If I could foreſee that, in the courſe of a few years, there would be enough of them to give you a comfortable ſupport, I ſhould not heſitate to deſire you not to accept the preſidency of Yale College, and to refuſe to ſettle at Portſmouth, or any where elſe; for I do not know any place where, if your family could be comfortably ſubſiſted, you would be ſo

happy

happy as at Newport; and I am perſuaded that our Congregation will never find a miniſter whom they will ſo univerſally love and reſpect: but this is ſo improbable, that, in conſidering the ſubject of your election, it ought not to weigh much."——The Honourable Henry Marchant, another worthy and reſpectable pariſhioner and friend, then a member of congreſs, writes to the ſame purpoſe: "As this matter cannot be conducted in the regular order, which, under other circumſtances, might be thought eſſentially neceſſary, it muſt be left to ſuch advice as you have received from your friends and flock, and to your own good ſenſe, aſſiſted, as I pray you may be, by the divine Spirit. The uncertainty when any of the flock ſhall be allowed to return, muſt make it unreaſonable in us to keep any reſtraint upon you."

BIRTH-DAY REFLECTION.

"THROUGH the care and patience of a holy God, I am, this day, fifty years old. God hath graciouſly taken care of me, all my life, to this day. How little have I

lived

lived to his glory in the world? It is my greateſt happineſs to entertain ſome hopes, that, in my ſhort pilgrimage on earth, in this ſtate of exiſtence, preparatory to eternity, I have experienced a work of grace on my heart, and been brought to a ſaving acquaintance with the Lord Jeſus Chriſt. His perſon is to me moſt excellent, truly adorable, and altogether lovely. His merit, atonement, and righteouſneſs, are all the foundation of my juſtification, and the joy and glory of my life. I think the collective excellency, transfuſed through the univerſe, does not, would not, command a love in my mind, equal to the ſupreme affection with which I love the all-glorious Jehovah. His will I wiſh to reign in me, through time and eternity.

"It has pleaſed God to cauſe me to experience a great variety of his loving-kindneſs, and gracious protection, the year paſt. While a third part of my Church and Congregation has been ſhut up by the enemy, in Newport, I have enjoyed liberty, and been graciouſly provided for. Unexpectedly, when the door of uſefulneſs in Newport was ſhut up, and when my circum-

ſtances at Dighton were ſtraight, God was pleaſed to open two doors for my labours. His providence ſeemed to open my way moſt clearly for Portſmouth. It has pleaſed Him to bleſs me, and my family, with health. I have here good advantages for the education of my children. May the God of their father bleſs them with covenant bleſſings.

"The ſeverities of this campaign have deluged a great part of my country with blood; but I and my houſe have hitherto been bleſſed with ſecurity. I have lived to ſee the wonderful interpoſure of a gracious Providence for this bleeding land, the moſt ſignal inſtance of which was the conqueſt of General Burgoyne; who, with his whole northern army, fell into our hands, the 17th of October. May God perfect the deliverance of the United States, and the eſtabliſhment of their independency!——

"I am happily ſettled, and had no expectation of removal, till it might pleaſe God to re-gather at Newport my dear flock, to which I might again return, and miniſter in holy things, as my paſtoral relation to it is not diſſolved. But, as if Providence had

ſome

ſome greater work for me yet to do, another door of uſefulneſs and labour is opened, by my election to the preſidency of Yale College. What God is about to do with me, I know not. I wiſh to be diſpoſed of only to his glory. This call was entirely unexpected. What am I, and what is my father's houſe, that I ſhould be called to this important and weighty office? If I knew the will of Heaven, I think I could give up myſelf to follow it. In many things, I am unqualified for either the miniſtry or the preſidency. I have but a remnant of life left, to hope to be a little uſeful in either. I am happy and in peace, in the one; it is uncertain whether I ſhould be, in the other. I have adviſed with the Rhode-Iſland Aſſociation, and with the ſcattered remnant of my dear flock, and I am ſtill waiting upon the voice of the public. I hope God will give me light and direction. Should I remove to the College, I deſire, in a humble appeal to God, and reliance on the ſtrength of Jeſus, to ſay as on my removal hither: O God, if thy preſence go not up with me, carry me not up hence. If this is not of God, I pray him to interpoſe

obſtructions

obſtructions effectually to prevent it.——
—I cannot but take notice of a ſeemingly preparatory ſentiment, which aroſe in my mind, a few weeks before my election, and at a time when I had not the leaſt thought of its being in agitation. For ſeveral years paſt, I have been deſirous of retiring more and more from the world into a calm and pious obſcurity, that I might ſpend the reſt of my days in a more cloſe walk with God, and intercourſe with heaven. And, when ſomething ſimilar to a diſcontented and murmuring ſpirit aroſe in my mind, on account of the labours of the miniſtry, and weighty cares, to which the overſight and charge of a large congregation of 250 families inceſſantly called me, I was checked with a ſentiment, which roſe in my mind: 'Why ſhould I repine at a ſhort life of the moſt laborious activity, for the glory of Jeſus, and the ſalvation of precious and immortal ſouls? It will be ſoon over, and I ſhall be at reſt. Is there not a whole eternity to reſt in? Is not this enough, and more than enough? Let me gird up my loins, and devote myſelf, with zeal, cheerfulneſs, and activity, to my Lord's work.'

This

This calmed my mind; and has often occurred, now that I am called to think of the laborious office of the presidency. I desire to commit my ways to the guidance, overruling direction, and blessing, of a holy God. Ezra vii. 10."

A. D. M,DCC,LXXVIII.—ÆTAT. LI.

HAVING consulted the ministers of Boston, with several of whom he was intimately acquainted, and whom, as a body, he greatly respected; he received a letter from Dr. Chauncy, in January, containing their judgment, advising and pressing his acceptance of the presidency.

On the 27th, he was unanimously invited to a settlement in Portsmouth. This invitation created a new perplexity. Delighted with the ministry, this proof of the acceptableness of his person and ministerial services, in connexion with the evident success of his labours in this place, strengthened his predilection for the sacred office. Such was his hesitancy in deciding what would be his own choice, and, especially, what would

would be the line of his duty, in this dubious case, that he wrote, without delay, to the senior member of the Corporation of Yale College, begging leave to defer his answer a few weeks longer. In this letter, he expresses his "desire to be at the disposal of Providence, whether in the work of the ministry, or in the presidency; in either of which," he observes, "I wish to be devoted to the service of the churches."

While he importunately sought divine direction, he renewedly asked counsel of his judicious and Christian friends. Among others, he addressed the pastors of the Boston Association, "begging leave to request their opinion and advice; and that they would afford him that light, which their knowledge and comprehensive view of the state of the churches, religion, and learning, would enable them to impart."——In a letter to Governor Trumbull is the following paragraph, which they, who well knew the writer, will not suspect to be the language of affected modesty: "I greatly distrust my abilities for the presidency. I am conscious of many irremediable defects. Shall I exchange the prospect of happiness in the ministry,

miniſtry, for an office full of weighty cares, in which it has been repeatedly proved to be impoſſible to give ſatisfaction?"

After every conſultation, however, his principal reliance was on *the wiſdom which is from above.* In addition to his daily ſupplications to God, for divine direction, he now ſpent a day in private faſting and prayer, to ſeek counſel of Heaven.

Moſt of his Newport congregation, who expreſſed to him their ſentiments on the ſubject now under contemplation, manifeſted great candour, and all of them the tenderneſs of affection.

Dr. Chauncy, in a letter, informs him, that he knows of none, but who rejoice at his election to the preſidency, and unite in the opinion, that he is loudly called, in providence, to accept of the appointment. This, he aſſures him, is the unanimous opinion of the Boſton Aſſociation, to which he communicated his letter.

Obſerving the 26th of February as another day of private faſting and prayer, he aſked counſel of unerring Wiſdom, deſiring that efficacious and ſufficient obſtructions might be laid in his way, to prevent

his

his taking any courſe contrary to the divine will; that a concurrence of perſonal and public motives might indicate his duty; and that he might diſcern the true reaſons wherefore divine Providence has permitted the preſent good offers, and which it was the divine will that he ſhould accept. Whether 1. God gave him the call at Portſmouth, to give him a better reception in Connecticut; ſhewing that it was not a matter of neceſſity, that ſhould induce him to the preſidency, ſince he ſhould be well provided for here.—Or, 2. Whether to try his own heart, and for the proof of the real ſpirit within him. "I might," he obſerves, "have thought, and ſaid, I ſhould not have accepted the preſidency, had an effectual door been opened for the miniſtry. I am now cut off from this ſelf-deception."—Or, 3. Whether it is the real will of Heaven, that he ſhould abide in the miniſtry; and ſo the election to the preſidency deſigned by Providence to ſtimulate the choice and call here."——With ſuch religious attention did he notice the footſteps of divine Providence; and with ſuch diligent ſcrutiny did he examine the motives by which he was

actuated

actuated in deciding on ſubjects of magnitude!

A letter from the ſcribe of the Corporation, received the next day, contributed towards his deciſion. It expreſſed the earneſt and united deſire of the Corporation, that he would, as ſoon as might be, give an anſwer to their call; and aſſured him, that, as far as they were acquainted, his appointment was agreeable to the Miniſtry, to the General Aſſembly, and to the State. "On our part," adds the ſcribe, "I am authorized to aſſure you, that it will be the endeavour of all the members of the Corporation to ſupport you in the office to which they have invited you; and, as far as poſſible, to bear every burden with you, and render your ſituation eaſy and comfortable."

On the 18th of March, having devoted the three preceding days to prayer and ſupplication, during which period he was "in great anxiety," he gave an anſwer to the Society in Portſmouth. "On a full view of the whole matter, and compariſon of all circumſtances," he obſerves to them, "I have rather thought it the will of God, that I ſhould ſpend the momentary remnant of my

days in promoting learning, in conjunction with religion, and in forming the rising hopes of our country for usefulness, in Church and State. And, therefore, though with diffidence and uncertainty whether I shall make a right choice; yet, with humble reference of myself to the disposal and blessing of Heaven, I have concluded to accept the presidency. I return you my thanks for all the testimonies of your friendship and affection; and sincerely commend you to the blessing of Jesus. I pray God to send you a pastor of evangelical principles, and amiable manners, and of a truly apostolic spirit, in whom you may be long happy, happier than in me."

The people of Portsmouth were so tenderly affected at the reception of this negative answer, that, with pressing importunity, they urged him to re-consider the subject; pleading their unanimity and the present success of his labours in actual additions to the church, and in the prospect, from a prevailing seriousness, of more numerous additions. This renewed application, enforced by such arguments, awakened his tenderest sensibilities, and created another suspense. He, therefore, set apart another day of private

fasting and prayer, "to seek of God light and direction, that he might know the good and acceptable will of the Lord." In his reflections, on this occasion, he asks: "What could I desire more? Have I not cordially devoted myself to a pastoral employment, which I love from my heart? Am I not in the midst of harvest, of an in-gathering of souls, as blessed seals of a most imperfect ministry? Is it not the voice of the chief Shepherd; *Feed my flock, my sheep, my lambs; gird up thy loins, and labour; there is work enough; why leave the vineyard in the midst of a vintage?*" Mentioning honours, he observes: "Honours, long enjoyed, lose their relish, especially after a man is turned of fifty, and is really bound for heaven, and the immortal honours of the celestial world."

His recent doubts being, at length, so far dispelled, that he judged it his incumbent duty, to accept the presidency; on the 19th of March, he relinquished his pastoral charge, and bade farewell to his Church and Congregation in Newport. His valedictory Address is replete with expressions of pastoral tenderness, and exhibits a most interesting view of his ministerial character. On the

day

day following, he wrote a letter to the Corporation of Yale College, declaring his acceptance of the preſidency. After an introduction, expreſſive of his diffidence and humility, he obſerves: "In the view of omniſcient Wiſdom, there is a certain ſphere of activity adapted to every intelligent being; in which it would be wiſeſt and beſt, that is, moſt for the glory of God, that he ſhould be employed. If I know my own heart, my wiſh is to be found in this ſphere —to take that ſtation, in which I may act moſt to the glory of God, our higheſt and laſt end. It was this ſupreme motive that took me from the Law, and carried me into the Miniſtry: I pray God this may operate in me, through time and eternity. I have had an ample taſte of the world, and public life; and, for ſeveral years, have had an increaſing inclination for an unnoticed retirement, as far as would be conſiſtent with ſtill teſtifying the grace of the Goſpel. For the reſt, I ſhould wiſh to live out of the world, that I might live more to God. And yet, God is calling me to more extended labours. ———I am deſirous of viewing this matter, not in a ſecular, but in a religious light. As

to

to intereſt, either office furniſhes, at beſt, only a decent ſubſiſtence. To one, who has been crowned with the academic honours to ſatiety, the ſuperadded one of the preſidency will appear more than balanced, by its inceſſant labours, and weighty cares.——On what principles, then, ſhall I form my judgment? There is none left but duty, and the will of Heaven, not, in this caſe, at all indicated by ſecular intereſt.———The ſurpriſing concurrence of the public voice, and, I hope, an influence from above, incline and even conſtrain me to view your invitation as the will of God, and the ordering of Heaven. And, accordingly, with humble reliance on the grace of God, I do now hereby ſignify to the reverend Corporation, my acceptance of the preſidency of Yale College."

Before we follow the Doctor to the preſidential office, it may be inſtructive to collect into one view, thoſe traits of his paſtoral character, which have been ſcattered through theſe memoirs; and to delineate others, which, in a narrative of facts, could not be exhibited. His early diſcourſes were philoſophical and moral; and, at firſt, "he was not ſo much admired as a preacher, as he

was,

was, as a friend, gentleman, and ſcholar."* But, gradually becoming *leſs a Newtonian, and more a Chriſtian*, "he became a ſerious, zealous, and powerful preacher of the momentous truths of the goſpel.——It has been ſaid, that he did not excel in prayer, and had little of that holy freedom, for which he was afterwards ſo diſtinguiſhed."†

Nor were his religious principles ſo well ſettled in early life, as he had imagined. Hence, after he commenced preaching, he was, for a time, perplexed with the complicated ſubtilties of ſcepticiſm. Solicitous to build his religious faith on a firm foundation, he ſuſpended his theological ſervices, and applied himſelf diligently and prayerfully to the ſtudy of the Scriptures. No ſooner were his perplexities removed, than he entered again, with enlightened zeal, into the ſervice of the Goſpel. *We believe, and therefore ſpeak*, was an apoſtolical principle; and he followed the excellent example. However unimportant it may appear to ſome, that a miniſter of religion ſhould firmly believe the doctrines which he teaches, and be perſonally

* Reverend Dr. Trumbull's Letter to the Compiler.

† Ibid.

ally impreſſed by them; it cannot be denied, that ſuch a belief and impreſſion are generally of high importance to a ſucceſsful miniſtry. He who is convinced that the religion of the Goſpel is true, and who has experimentally found it to be *the power of God to* his own *ſalvation*, will explain its doctrines, with a perſpicuity, and inculcate its precepts, with an energy, not eaſily imitated, and never equalled, by one, who has no ſuch conviction of the truth, and who is a ſtranger to its ſanctifying influence.

Diſtinguiſhed as the Doctor was, for miniſterial abilities, he aſſiduouſly cultivated them by reading, meditation, and prayer; and rich was the fruit of this holy diligence. "As a theologian, EZRA *the prieſt was a perfect ſcribe of the law of the God of heaven, after the wiſdom of God in him. Preparing his heart to do and teach the law of his God*, he was *eloquent* and *mighty in the Scriptures*; both *a burning and a ſhining light*."*

Furniſhed with a rich treaſure of learning, he made it auxiliary, as the ſubject required, to the elucidation of religious truth; but

* Reverend Dr. Dana's Sermon, at the Interment of Preſident Stiles.

but never displayed it, in the pulpit, with ostentation. "Instead of aiming at excellency of speech, or a philosophical discussion of religious subjects, he was a plain, practical, pungent preacher of the gospel of the grace of God."*

The subjects on which he generally preached, were such as he apprehended to be most important in their nature, and most insisted on in the sacred oracles. "To a mind well informed in the great system of gospel truth, was added, a firm attachment to the peculiar doctrines of grace, in their simple scriptural dress, unadulterated by modern theological speculations."† "In the room of" laboured disquisitions, to prove the *rationale*‡ of every Christian doctrine—"disquisitions" which, he observed, "frequently issue in avowed conclusions, more hard to digest, and more shocking to reason itself, than the simple positions of the word"—he "employed his time in preaching *faith* and *repentance*—the great truths respecting our *disease* and *cure*—the Physician of souls, and our

* Dr. Dana's Funeral Sermon.

† Letter of the Rev. Dr. Rodgers to the Compiler.

‡ A term which he used, in reference to those doctrines, the *reasons* of which are not given in the Scriptures.

our remedy in Him—the manner of a ſinner's being brought home to God in regeneration, converſion, juſtification, ſanctification, and eternal glory—the promiſes of future rewards—the terrors and glories of the world to come—the influence of the Spirit; and the efficacy of truth, as well as of the Spirit, in the great change of the moral character, preparatory for heaven, and a glorious immortality."*

The doctrines of the Trinity in Unity, of the divinity and atonement of Chriſt, "with the capital principles of the great theological ſyſtem of the doctrines of grace," he believed to have been "the uninterrupted faith of eight-tenths of Chriſtendom, from the aſcenſion of Jeſus to this day. This ſyſtem," he obſerved to his flock, "I have received from God, in the Scriptures of truth; and, on the review of my miniſtry, I hope you will find, that I have preached *the unſearchable riches of Chriſt.*"† On this great ſyſtem of evangelical truth, which had been "the burden of his miniſtry for many

 years,"

* Preſident Stiles' Sermon at the Ordination of the Reverend Mr. Channing.

† Valedictory Addreſs.

years," he cheerfully reſted his own ſalvation, and that of thoſe who had heard him. "He did not wiſh to conceal his ſentiments, or to be miſunderſtood in the repreſentation of them; but he aſſerted them with frankneſs, and confirmed them by arguments, the reſult of much ſtudy, and recommended them with a lively and perſuaſive zeal."*

Extenſive as was his catholiciſm, his diſcourſes never countenanced prevailing errors; nor ſanctioned the opinion, that religious ſentiments are indifferent.——Averſe to diſputation, and ſcholaſtic ſubtilties in divinity,† inſtead of diſcuſſing theological ſubjects controverſially, he choſe the happier method of refuting error, by maintaining truth.

He had an affectionate concern for the ſalvation of ſinners, and for the exemplary piety of ſaints. To promote both theſe purpoſes,

* Reverend Mr. Patten's Sermon, occaſioned by Preſident Stiles' death.

† To a new theological and controverſial work, of ſome celebrity, he prefixed, from Plutarch: "Argutiunculæ quæ—revera ſunt fallaces concluſiunculæ;" and, from Cicero: "Nec nos impediat illa ignava Ratio quæ dicitur, appellatur enim αργὸς λογος, cui ſi pareamus nihil agamus in vita."

purpoſes, he uſed great plainneſs of ſpeech, in his public diſcourſes, and diſpenſed with thoſe ornaments of language, which are better calculated to entertain the hearer, than to render him wiſe to ſalvation. To the careleſs and profane he was a ſon of thunder; to the thoughtful and ſerious, a ſon of conſolation. The one he perſuaded by the terrors of the law; the other, by the grace of the Goſpel. He "preached with a commanding eloquence and fervour;"*—with "that energy which ariſes from the ſenſations of the heart; more attentive to ſentiment, than to the beauties of compoſition."† Hence his ſermons were inſtructive and pathetic. While to the learned they were acceptable and improving; to the ignorant they were intelligible, and practically uſeful. Such was the attention of the lower claſſes of community to his diſcourſes, and ſuch the ſucceſs of his labours among them, that he judged his talents better adapted to promote their improvement, than that of the wiſe and great. He delighted, therefore, in preaching

* Reverend Dr. Trumbull's Sermon, occaſioned by Preſident Stiles' death.

† Valedictory Addreſs.

preaching the Gospel to the poor. It was accordingly observable, that, during his presidency, he always preferred obscure villages, as the scene of his occasional ministrations, to polite and opulent towns. This preference, while it proves the sincerity of his zeal for the promotion of Christianity, furnishes evidence of his humility. Instead of human applause, he appears to have sought the approbation of God, and of his own conscience.

To every class of people, composing his pastoral charge, he was always accessible. Having no greater joy, than to witness their exemplary conversation; he was never happier than while employed in aiding their progress in virtue and piety. Possessing the happy talent of introducing religious subjects into conversation with facility, he was admirably formed to teach his congregation, in the apostolical manner, *from house to house*. Nor did he neglect the improvement of this valuable talent. He frequently visited the people at their own houses, and adapted his counsels to their various characters and conditions. The employment, in which he found them engaged, generally furnished

him

him a ſubject either of enquiry or remark; from which he ſoon paſſed to ſome religious ſubject, by an eaſy and natural tranſition. They who would have obſerved a profound ſilence to others, on religion, became communicative to him without reſtraint. "His communicative temper, and the eaſe with which he adapted himſelf to perſons in different ſituations, and of various characters and ages, connected with diſtinguiſhed humility and benevolence, qualified him very much to promote the intereſt of religion in his viſits, to inſtruct the ignorant, conſole the afflicted, reaſon with the erroneous, and recal the wanderer, to engage the attention of the young, and, in general, to communicate light and peace."* What he judged, and inculcated, as an important branch of miniſterial ſervice, he himſelf was careful to practice. While his prudence directed him not to "draw religion into diſcourſe on improper occaſions;" yet, having "his Lord's work near his heart, and carrying it always about with him in his breaſt, he watched, and frequently took opportunities to ſuggeſt to families, children, and ſervants, ſomething beneficial;

* Mr. Patten's Funeral Sermon.

beneficial; to remind them of God; the ſolemnities of eternity; the love of Jeſus; the purity of the Chriſtian morals; the pleaſures of true religion; and the great things which reſpect ſalvation. Like our Lord he was often borrowing pious inſtruction from the trees and flowers, from the harveſt, from the wind, from the ſea, from navigation, manufactures, trade, and commerce; and, in a moſt beautiful and happy method of application, made nature and art preach the Goſpel of the kingdom."*

To the children and youth of his flock, he was affectionately and aſſiduouſly attentive. He gathered *the lambs with his arm, and carried them in his boſom.* In addition to private counſels, he catechiſed the children in public, with frequency; cautioned them againſt their peculiar temptations and dangers; and affectionately addreſſed them on the duty of early piety. At ſtated ſeaſons, he preached ſuitable diſcourſes, in private, to the young people, whom he invited to aſſemble, commonly at his own houſe, to receive his inſtructions. Beſides a monthly evening lecture, addreſſed to his church, he delivered a private

* Sermon at the Ordination of Mr. Channing.

a private monthly discourse to married people, who were not communicants. No part of his flock, therefore, was neglected in his ministrations.———His affectionate fidelity procured him the merited return of the tenderest esteem. "No minister could be more beloved and honoured than he was by the people of his pastoral charge."*

In the regular discipline of the church, he united zeal with discretion. The necessity of public censures he endeavoured, as much as possible, to prevent, by studying to heal divisions, and reclaim offenders; and, by every gentle method, to recover any, who were overtaken in a fault, into the bosom of the church. "Most matters," he observed, "may be settled in a private way, without hazarding brotherly love." If, however, an official act of censure became necessary, he inflicted it with a tenderness and authority, happily calculated to promote the religious purposes of discipline.

In the offices of devotion, especially on extraordinary occasions, he was singularly pertinent, copious, and fervent. "He was a man of eminence in prayer. In this duty he

* Dr. Dana's Funeral Sermon.

he often appeared to have his heart ſingularly warmed, and raiſed to a noble degree of earneſtneſs and devotion, as though the ſpirit of adoption was poured upon him."* "Sublimely enraptured, the pious attendant ſeemed borne on his wings to the celeſtial paradiſe."† Habitually devout, he was always prepared to aid the devotion of others.——— In adminiſtering the ſpecial ordinances of the church, he was peculiarly ſolemn and pathetic. "From his character and labours," ſaith his worthy ſucceſſor in the church at Newport, "his memory will doubtleſs be extenſively preſerved in the world; and it will long live in this place. Scarcely a family, nor an individual here, but has reaſon, from ſome office of good will, to remember him. Not a tree, nor a brook, nor a ſcene around us, but has engaged his obſervation."‡ May the example of this faithful miniſter ſerve as a luminary, which, while it throws a luſtre on the ſacred office, ſhall direct our courſe through the difficulties and dangers of the public miniſtry.

On

* Dr. Trumbull's Sermon.

† Letter of the Reverend Mr. Ely, of Lebanon, to the Compiler.

‡ Mr. Patten's Sermon.

On the 9th of June, in ſettling all his affairs for removal to New-Haven, he liberated his negro man-ſervant, Newport. He had aſſiduouſly inſtructed him in the Chriſtian principles; and "believed him to have experienced a ſaving change of heart." He never aſked for his freedom. It was only the maſter's conviction of the injuſtice and barbarity of the African ſlave-trade, in which this ſervant had been imported, in 1757, that determined his conduct. His teſtimony, that "he was the beſt of ſervants," affords one proof, among many, of the falſity of the opinion, maintained by ſome, who poſſeſs ſlaves, that the knowledge of Chriſtianity renders ſervants leſs faithful. Nothing is more demonſtrable, than that the moral and religious precepts of the Goſpel, duly regarded, have the moſt auſpicious influence on every claſs of human beings, and furniſh new ſprings to fidelity in all the relations of life. ——This excellent ſervant gave abundant proof of his faithfulneſs, during the life of his maſter. Such was his attachment to him and the family, that, a few years after their removal from Portſmouth, he followed them to New-Haven; and, as a hired ſervant, en-

tered again into their ſervice. How highly the Doctor eſtimated his piety, appears from the following anecdote: As he was returning from the chapel, on a Lord's Day, after the communion, not long before his death, ſeeing this domeſtic walking home from the ſame ſacred ſervice, "There," ſaid he, "is Newport; if he dies as he has lived, I would rather die Newport, than Aurengzebe."

He now ſat out with his family for New-Haven. Arriving on the 20th of June, he entered on the office of the preſidency. His firſt official act was the performance of public evening prayers in the chapel; when the Reverend Warham Williams, one of the Fellows, in the name of the Corporation, committed the college to his care, giving him power to act with the authority of a Preſident, and ordering the ſcholars to receive and ſubmit to him accordingly. In addition to the general duties of the office, on the 26th he took the immediate charge of the Senior claſs. On Saturday evening, he began, in the chapel, an expoſition of the Savoy Confeſſion of Faith, which exerciſe he regularly maintained on Saturday evenings, during his preſidency.

A ſpecial

A ſpecial occaſion was ſoon preſented for the prompt exerciſe of his didactic talents. About a week after he undertook the tuition of the Seniors, he gave an extemporary lecture on the three great principles of gravity. A thunder ſtorm happening, during the lecture, he ſuſpended that exerciſe, and explained the electrical philoſophy of thunder and lightning, and then reſumed and finiſhed the diſcuſſion of the original ſubject.*

The day now approached, in which he was to be formally inducted into the office of the preſidency. He conſidered it "an important day," in which he was "to take the charge of a college primarily deſigned as a ſchool of the prophets, to train up paſtors for the churches." Deeply impreſſed with the weight of the charge, and piouſly ſolicitous to

* A ſimilar incident took place in 1785. The ſtudents being collected in the chapel, and the Preſident ſeated in the chair of the Profeſſor of Philoſophy; a violent thunder-ſtorm came up very ſuddenly, and threw them into ſome conſternation. They ſat till the ſeverity of it abated, when the Preſident laid aſide his propoſed lecture, and gave an extemporaneous one on theſe three points: 1. The philoſophy of the aſcent of vapour into clouds, and its deſcent in rain. 2. The theory of thunder and lightning, according to the principles of electricity. 3. Dr. Franklin's pointed metallic rods for the defence of buildings and ſhips.

to ſecure the divine preſence and bleſſing, his language is: "I deſire to be looking to the great Head of the church, to whom I have, long ago, dedicated myſelf, and to whom I deſire afreſh to devote all my talents, imploring his bleſſing on the great tranſaction of the morrow; that I may aſſume the preſidency in the fear of God, and with a primary and ultimate view to his glory, and to the intereſt of the bleſſed Redeemer, as well as to the cauſe of literature. I would alſo undertake it in the ſtrength of Jeſus; and pray that it may have been of his holy direction, and with his divine approbation and bleſſing. I have a difficult work to accompliſh, ſimilar, in many reſpects, to the ſacerdotal office; eſpecially do I become accountable for the formation of ſome who may go into the miniſtry, and who may adopt their religious principles from me; if they ſhould be erroneous, how ſhall I anſwer it, at the laſt great day? Bleſſed be God, I hope I am ſo well aſſured of the great principles of my faith, eſpecially of the capital doctrines of the divinity and atonement of Chriſt, and, in general, the doctrines of grace, that I can propagate them with an undoubted confidence of finding

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them true, ten thouſand ages hence, even to eternity. I pray God that I may be directed in this arduous undertaking. To me it is weighty as eternity.——The good Lord be with me, and bleſs me."

On the 8th of July, in the preſence of a large aſſembly, conſiſting of the Corporation, the profeſſors, and tutors, the ſtudents, miniſters, and other reſpectable gentlemen, he was inducted into office, in the college chapel, and received the records, key, and ſeal, from the ſenior and preſiding Fellow. After a prayer, by Profeſſor Daggett, the preſiding Fellow, in a Latin oration, committed the College to the care, inſtruction, and government of Dr. Stiles; declaring him PRESIDENT, and Profeſſor of Eccleſiaſtical Hiſtory. To theſe exerciſes ſucceeded the Preſident's reply, conſiſting of addreſſes in Latin, to the Corporation, and to the various claſſes of the aſſembly; a congratulatory oration, in Latin, by one of the Senior Bachelors; and an oration, in Latin, by the Preſident, on the encyclopedia of literature. This Inaugural Oration was printed; and it furniſhes a ſummary and pleaſing proof of the extenſive ſcholarſhip of its author. The

Profeſſors

Profeſſors and Tutors waited on him with a congratulatory addreſs, expreſſive of the reſpect and affection with which the Univerſity received him, and of the unfeigned joy which was excited by his induction into the preſidency. Mr. Marchant ſoon after wrote to him, from Congreſs: "The univerſal ſatisfaction which I preſume you muſt have perceived in all, who are intereſted in the proſperity of that ſeminary of learning, on the day of your inveſtiture, will, I hope, give a degree of reſolution and encouragement, which ſhall ſufficiently deſtroy that diffidence of your own powers and abilities, which alone ever ſtood too much in the way of that uſefulneſs to mankind, for which Heaven and nature deſigned you."

Devoted as his talents now were to the ſeminary, thus ſolemnly committed to his care, he applied himſelf with diligence and zeal to the promotion of its intereſts. In July, he began to inſtruct the ſtudents in Hebrew, and in the Oriental languages, though this ſervice was not officially required of him. On the 6th of Auguſt, he read a public lecture, in the chapel, on Eccleſiaſtical Hiſtory; commencing a ſeries of lectures on

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that ſubject, which he continued weekly, with very little interruption, till his death.

The calamities of the war with Great-Britain prevented the public celebration of the commencement. In November, the Preſident delivered an evening lecture, after prayers, in the chapel, on the cyclopedia of literature; which, at proper periods, he maintained during his preſidency.

BIRTH-DAY REFLECTION.

"THIS day I am fifty-one years old; ſpared, hitherto, of the wonderful goodneſs of God, to admire his patience, long-ſuffering, and grace towards me; and to be aſtoniſhed with the courſe of events, which have taken place with reſpect to me, as well through my whole life, as particularly the paſt year. The morning of this day I devoted to the review of the divine care and benignity, renewedly to dedicate my ſpared life to his ſervice, and myſelf ſupremely and eternally to be his. I have long ago given away my whole ſoul to Jeſus; the vows of the bleeding Immanuel are upon me; and Omniſcience is witneſs that I do not retract

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my vows: I wiſh them, if poſſible, to be infinitely more ſtrengthened: I could not bear the thought of being diſconnected again from my deareſt Redeemer.

"God hath carried me through great and weighty concerns and trials, the year paſt. I hope I have been under his guidance and direction, which I have daily and moſt earneſtly implored. In accepting the preſidency, I am uncertain whether I have done right: but pray God to bleſs me. I am ſure I am entering into more laborious ſervices. I bleſs God he gave me comfortable fruit of my poor labours at Portſmouth.——God was pleaſed, in the Spring, to carry me, and all my family, ſucceſsfully through inoculation for the ſmall-pox; a mercy which will ever demand a grateful remembrance, an indelible gratitude.——Such was the liberality of my Portſmouth congregation, that they more than paid all my debts.

"Having now received the care of the college, may the God of wiſdom and grace give me his aid and bleſſing! In this new employment of forming and educating youth for public ſervice in the churches, and in the State, I deſire to have my ſole reliance on the

the great Head of the church. May it pleaſe God that I may ſpend the momentary remnant of my days on earth, to his glory; and ſo that myriads of ages hence, I might find, and recollect with pleaſure, that, in this infancy of my being, I had been directed by the preparations and openings of Providence into, and to the divine acceptance carried through, juſt that ſcene of exiſtence for which I was beſt qualified, and might beſt ſubſerve the end of my being, the good of mankind, and the advancement of the Redeemer's kingdom. So many are the difficulties and dangers, that it is only with God to make my ſituation comfortable and uſeful, or to permit me to be involved in uncomfortableneſs and diſappointment.

"It has pleaſed God, to bleſs my family with health; and I had all my ſeven children at home with me at the Thankſgiving. O that ſome good thing, like that in young Joſiah, may be found in each of my children, towards the God of their fathers!

"As to the public affairs: In the important and momentous conflict for public liberty, our *bow* has *abode in ſtrength*, the year paſt, *by the ſtrength of the hands of the mighty*

God of Jacob. We are not ſubdued. France has acknowledged our Independency. The battles of Monmouth court-houſe, and on Rhode-Iſland, were victorious to us. Britain is evidently aſtoniſhed, and at a pauſe. May God afford us deliverance.——I deſire humbly to dedicate myſelf afreſh to God, and commit to his care, myſelf, my children, my college, the churches, my bleeding country. Never leave me, bleſſed Jeſus, till I ſhall have finiſhed the journey through this wilderneſs, and arrived to the celeſtial Canaan, and eternal reſt."

A. D. M,DCC,LXXIX.—ÆTAT. LII.

ON the 3d of May, the learned and reſpectable Profeſſor Winthrop died at Cambridge. This event at once deprived Preſident Stiles of a moſt valuable friend and correſpondent, and the republic of letters of one of its brighteſt ornaments. In a letter to Dr. Chauncy, he delineated the Profeſſor's character, which was inſerted in an Appendix to Profeſſor Wiggleſworth's Sermon on the occaſion

caſion of his death.* While he highly reſpected his literary character, he cheriſhed a peculiar eſteem for him as a firm friend to Revelation.

This Chriſtian philoſopher, the day preceding his death, obſerved: "I view religion as a matter of very great importance. The wiſe men of antiquity ſet themſelves to work, to prove the reality of a future ſtate. They catched at every thing which had the ſhadow of probability. They gave a degree of plauſibility to the arguments. They were ſenſible of the need they ſtood in, of ſuch a doctrine. In oppoſition to the wiſe men of antiquity, the wiſe men of modern times have employed their abilities in undermining every argument, in favour of immortality, and in weakening the only hope that can

* The Honourable John Winthrop, LL. D. F. R. S. and Hollis Profeſſor of Mathematics and Natural Philoſophy in Harvard College, was born in Boſton, December 19, 1714, and educated at this college, where he graduated in 1732. In 1738, he was inducted into the Profeſſorſhip, the duties of which he fulfilled, with great ability and reputation, till his death. "He exhibited," ſays Preſident Stiles, "a noble literary character, during the forty years of his profeſſorſhip. He was a ſtar of the firſt magnitude. He was not only excellent in his own profeſſion, but he was a univerſal ſcholar."

can ſuſtain us. But the light thrown on this matter by the glorious Goſpel, with me, amounts to a demonſtration. The hope that is ſet before us in the New Teſtament, is the only thing which will ſupport a man in his dying hour. If any man build on any other foundation, in my apprehenſion, his foundation will fail."

To every Chriſtian believer it muſt give pleaſure, to find ſuch names as Grotius, Paſchal, Bacon, Locke, Boyle, Newton, Winthrop, Bowdoin, Jones, and many others of the firſt eminence, among the laity, advocates for Chriſtianity. Examples of men, of ſuch ſuperior intellectual powers, believing and profeſſing the religion of Chriſt, after a deliberate and thorough examination of its evidences, and without the influence of ſecular motives, ought to render infidels more modeſt than they uſually are, in their aſſaults on Revelation. The number of ſuch examples is ſufficient to demonſtrate the falſity of two poſitions, which the champions of infidelity would fondly ſupport: one, That the men of the greateſt underſtanding are on their ſide; the other, That Chriſtianity is ſupported by prieſtcraft.

A new

A new ſcene of confuſion and diſtreſs was now to ſucceed that, through which the Preſident and his family had paſſed at Newport. Early in the morning of the 5th of July, a Britiſh fleet, of about forty ſail, anchored off Weſt-Haven. Alarm guns were fired. Although the deſtination of the enemy was unknown, there was ſerious cauſe to apprehend that its object was, the plunder, or conflagration, of New-Haven. It was a favourable circumſtance to the inhabitants, and to the intereſts of ſcience, that there was ſufficient time for the removal of defenceleſs families, and of articles of peculiar value. The Preſident ſent his family out of town, and, together with them, the college records and papers, and his own manuſcripts. At ſun-riſe, a detachment of a thouſand troops, under the command of Brigadier-General Garth, landed at Weſt-Haven.

There being, at this time, no ſoldiers ſtationed at New-Haven, the defence of the town depended ſolely, under Providence, on the valour of its citizens. On ſo ſudden an alarm, it was impoſſible to raiſe a ſufficient number of troops, to make effectual reſiſt-

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ance to ſo formidable an army. It was, however, in the power of ſuch little bands of militia, and of volunteers, as were raiſed on the ſpot, to haraſs and annoy the troops on their march toward the town. Captain James Hillhouſe, with a ſmall band of brave young men, ſome of whom were ſtudents at college, advanced very near to the troops, while on parade, near Weſt-Haven church; and, as they commenced their march, fired on the advanced guards, and drove them back to the main body. In this manner, the patriotic citizens checked the progreſs of the enemy, and gained farther time for the inhabitants to ſecure their perſons and effects. Proceeding along in force, the enemy entered the town about one in the afternoon. From this time till eight in the evening, the town was given up to ravage and plunder, from which a few houſes only were protected.

While theſe tranſactions were taking place on the weſt ſide of the harbour, General Tryon, who had the chief command of this expedition, landed about a thouſand troops at Eaſt-Haven. This diviſion, after being ſeverely haraſſed, effected a junction with the other in town. Though the troops burned

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no dwelling-houſes, they injured many. To whatever cauſe it may be aſcribed, they did no injury to the Preſident's houſe, nor to the college edifices; and ſcarcely any to the churches, and other public buildings. They evacuated New-Haven the next morning; and, ſoon after the evacuation, the Preſident returned. The fleet left the harbour at night; and, the next morning, July 7, anchored off Fairfield. The wanton conflagration of this beautiful town is well known; neither will the faithful page of the hiſtorian, nor the deſcriptive pen of the poet,* ſuffer it to be forgotten.

Among the plunder taken from New-Haven, was a large cheſt of Preſident Clap's manuſcripts. Solicitous to recover, if poſſible, this ſcientific treaſure, Preſident Stiles, a few days after, addreſſed a polite letter to General Tryon, requeſting this box of manuſcripts, which, he aſſures him, "can have no reſpect to the preſent times, as Preſident Clap died in 1767. A war againſt Science has been reprobated for ages, by the wiſeſt and moſt powerful generals. The irreparable loſſes ſuſtained by the deſtruction of the Alexandrian

* See Colonel Humphreys' "Elegy on the Burning of Fairfield;" and Dr. Dwight's "Greenfield Hill."

Alexandrian Library, and other ancient monuments of literature, have prompted the victorious commanders, of modern ages, to exempt theſe monuments from the ravages and deſolations inſeparable from the higheſt rigours of war."

The General returned a very obliging anſwer. "Diſpoſed by principle, as well as inclination, to prevent the violence of war from injuring the rights of the Republic of Learning, he very much approved of the Preſident's ſolicitude for the preſervation of the manuſcripts. Had they been found at New-York, they ſhould moſt certainly have been reſtored, as he deſired; but, after diligent enquiry, he could learn nothing concerning them." He would "indulge a hope, that better care has been taken of this collection, than was apprehended at the date of the Preſident's letter." "This, however," adds the General, "will not abate my attention and enquiry; nor ſhall I, if I ſucceed, omit the gratification of your wiſh."

It afterward appeared, that the enemy threw many of theſe manuſcripts overboard, into Long-Iſland Sound. Some of them were taken up by boatmen, over againſt

Fairfield

Fairfield harbour. Others were found by the Preſident, at Eaſt-Haven, three weeks after the evacuation. But he expreſſes his regret, that moſt of Preſident Clap's manuſcripts are "now lamentably and irrecoverably loſt."

The national calamities again prevented the public celebration of the commencement.

In the ſucceeding vacation, the Preſident took a journey to Rhode-Iſland; and viſited his Newport congregation, in its diſperſions, at Providence, at Taunton, and at various other places.

A. D. M,DCC,LXXX.—ÆTAT. LIII.

IN the ſpring vacation, he viſited Newport, which was now evacuated by the enemy. Being there on the memorable dark day, May 19, he attentively obſerved that phenomenon; and his account of it was publiſhed in the next day's gazette. A ſcientific knowledge of the general laws of nature, and an extenſive acquaintance with hiſtory, enabled him to view, with philoſophic and religious calmneſs, what ſtruck many others

with conſternation. Having related the commencement, progreſs, and all the circumſtances, of this darkneſs, he adds: "Such appearances have been obſerved in other parts of the world, as on the coaſt of Africa, and in Europe, and particularly in London, A. D. 1679. But ſuch a phenomenon has, perhaps, never happened here, ſince the Engliſh ſettlement of this country.

"This darkneſs may, undoubtedly, be accounted for, by the laws of nature, without having recourſe to any thing miraculous, or ominous. It could not, however, be aſcribed to a ſolar eclipſe; becauſe the moon was then nearly in oppoſition, as a lunar eclipſe fell the preceding day. It may be conſidered as a very extenſive ſheet of very denſe cloud, ſtationary, and ſuſpended in the atmoſphere over this and the adjacent places, there being no current of air ſufficient to carry it forward. This, penetrated by the meridian ſolar rays, produced the yellow duſkiſhneſs, which overſhadowed us, transfuſing a yellow hue over all viſible nature."*

Having

* See a particular account of this darkneſs, by Profeſſor Williams, in the 1ſt. Vol. of Memoirs of the American Academy of Arts and Sciences.

" Having viewed this phenomenon as a philoſopher, he improves it as a Chriſtian. "There is nothing terrible in it, more than in the corruſcations of the Aurora Borealis. However, the unuſual as well as common appearances, in the natural world, ought to lead our thoughts up to the AUTHOR of nature, and to the energies of his irreſiſtible power; that we may be filled with a reverential awe of the divine Majeſty."

Two days after, on the Lord's Day, he preached, in the ruins of his church, to his Newport congregation, two thirds of which, he judged, had now returned. This temple, a decent edifice, when abandoned by the Society, experienced, like many others, a ſacrilegious violation. The enemy had put up a chimney in the middle of it, and demoliſhed all the pews and ſeats below, and in the galleries, but had left the pulpit ſtanding. "My little zealous flock," ſays the Preſident, "took down the chimney, and cleanſed the meeting-houſe, and then procured ſome benches, made for the king's troops' entertainment, and left behind: ſo that we attended divine ſervice very conveniently, though with a pleaſure intermixed with tender grief."

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The next day, the Church and Society held a Pariſh meeting. Unwilling to relinquiſh their miniſter, and to have his paſtoral relation diſſolved; they would gladly conſent to his abſence, during the war, but would conſider him yet, as their paſtor. It is obſervable, that, in their votes, paſſed at this time, they mention him as their "preſent paſtor;" although, "from the preſent ſituation of the town, and his appointment to the preſidency of Yale College, they could not expect his return, the enſuing ſummer." Agreeably to theſe views, they provided a temporary ſupply only, for the pulpit. So tenacious were they of one, long endeared to them by paſtoral fidelity, and by a thouſand offices of benevolence and of friendſhip! ——Their partial attachment, however, was not indulged at the expence of candour. Dr. Stiles having repreſented to them the reaſons of his acceptance of the preſidency, they obſerve, that, "having taken the ſame into conſideration, they do approve of his conduct therein."

It is to the honour of any community, to conſider, calmly and impartially, ſuch providential calls to ſuperior uſefulneſs; and, either partially,

partially, or totally, to reſign its claims, as the caſe requires. The conduct of too many Societies, on occaſions ſimilar to this, argues ſuch a deficiency of candour and generoſity, as, however ſanctioned by the ſelfiſh paſſions, muſt be acknowledged repugnant to the benevolent and diſintereſted maxims of Chriſtianity.

The pious paſtor improved this opportunity, in viſiting the beloved people of his charge, and in miniſtering to them counſel, encouragement, and comfort.——Having preached to them again, on the enſuing Sabbath, and adminiſtered the Lord's Supper, he bade them "a melancholy farewell."—— About three hundred dwelling-houſes, he judged, had been deſtroyed in Newport. "The town," he obſerved, "is in ruins. But, with Nehemiah, I could prefer the very duſt of Zion to the gardens of Perſia, and the broken walls of Jeruſalem to the palaces of Shuſhan."

The commencement, in September, was not publicly celebrated, on account of the war.

In the autumnal vacation, the Preſident again viſited Newport, where he ſpent three Sabbaths.

While

While at Newport, he was introduced to Count de Rochambeau, commander in chief of the allied army, to Marquis de Chaſtellux, to the principal French officers, and to the miniſter of France, Chevalier de la Luzerne. The generals treated him with that politeneſs, for which their nation has been characterized. Each invited him to a ſplendid dinner, and was emulous of ſhewing him reſpect. This favourable opportunity of adding to the ſtock of his military, political, and ſcientific information, was not neglected.

The Corporation of Dartmouth College, at the commencement in September, conferred on him the degree of Doctor in Divinity.

Profeſſor Daggett, after a very ſhort illneſs, died on the 25th of November.* The buſineſs of the Profeſſorſhip of Divinity now devolved on the Preſident; and, beſide his Eccleſiaſtical Lecture, he weekly gave one or two diſſertations on ſome philoſophical or aſtronomical ſubject; and a private lecture on theology, every Saturday afternoon, to a ſelect number of graduates and ſtudents. In addition to theſe labours, Profeſſor Strong being abſent from college, and there being a temporary

* See Hiſt. Yale College, in Appendix.

temporary vacancy in the tutorſhip, beſide his daily inſtruction of the Seniors, he now attended a daily recitation of the Junior claſs in philoſophy. In effect, therefore, he filled the offices of three profeſſorſhips, and of the preſidency, at the ſame time.

BIRTH-DAY REFLECTION.

"IT being Lord's day, and, by the death of the late Profeſſor of Divinity, the ſervice of the college chapel devolving upon me, I have no leiſure for the reflections proper at this time. The God of my life has carried me through another year, ſo filled with labours and cares, as that I have not time enough for devotion, and the calm exerciſes of religion and piety.——I have ſeen great goodneſs in providence. My children are all alive, though in the moſt dangerous period of life.———The College has been ſtudious and orderly, and alſo religious.——— I commit myſelf to the care of Heaven."

A. D. M,DCC,LXXXI.—ÆTAT. LIV.

PREPARATORY to the election of a Profeſſor of Divinity, he obſerved a day of private

private faſting and prayer, to ſeek the divine guidance for himſelf, and for the other electors.

His ſolicitude for the ſucceſs of his religious inſtructions is frequently viſible, in his private writings. Having given three theological diſcourſes, as uſual, on Saturday; he cloſes the day with this petition: "The good Lord accompany, with a bleſſing, my endeavours to impregnate the minds of my pupils with doctrinal and experimental knowledge, in divine and heavenly things."

On the 5th of January, he was elected a Counſellor of the American Philoſophical Society; and, on the 31ſt, a Fellow of the American Academy of Arts and Sciences.

Individuals, of ſome influence in the State, made intereſt, about this time, with the civilians, to withdraw the legiſlative patronage from Yale College, and to give encouragement to a ſeminary, to be founded under the auſpices of the legiſlature, and to be ſupported by its munificence. Although the Preſident conducted the affairs of the univerſity unexceptionably, and had the univerſal reſpect and affection of the ſtudents, the entire approbation of the Fellows,

and

and the applauſe of the literati throughout the State; yet it was impoſſible to foreſee how the ſchemes, now in contemplation, would terminate. His reflections, at this criſis, are too illuſtrative of his character to be ſuppreſſed. They develope the leading principles, which actuated his conduct through life; and which enabled him, amidſt the conflict of jarring intereſts and paſſions, to preſerve at once a good conſcience, and the general eſteem of mankind.

"It hath been the ordering of a holy Providence, that I have been called to meet with trials from thoſe nearly connected with me in office, almoſt through life. I have been obliged to conduct with ſingular caution and prudence. When a young candidate for the miniſtry, there were thoſe who aſperſed me with ſuſpicions of hereſy. I treated them with reſpect and benevolence. When I ſettled in the miniſtry at Newport, Mr. —— the Congregational miniſter of the other church, was ſuſpicious and cold toward me. I diſarmed him by ſilence and benevolence. When his miniſtry was ended, I hoped for a ſucceſſor, in whom I might be happy as a cordial brother: there

was a prospect of this in an ingenious young man, Mr. A——. But the church finally settled Mr. H——, of some sentiments very different from mine, while we agreed well in the general system of orthodoxy.——As the providence of God had brought us into a connexion, I determined to learn and get all the good I could from him; treat him with respect and benevolence; and endeavour, as far as we were agreed, to co-operate with him in building up the Redeemer's kingdom: And we lived together in peace and love.

"It has been a principle with me, for thirty-five years past, to walk and live in a decent, civil, and respectful communication with all; although in some of our sentiments in philosophy, religion, and politics, of diametrically opposite opinions. Hence, I can freely live, and converse in civil friendship, with Jews, Romanists, and all the sects of Protestants, and even with Deists. I am, all along, blamed by bigots for this liberality, though, I think, none impeach me now of hypocrisy; because I most freely, fully, and plainly, give my sentiments on every thing, in science, religion,

religion, and politics. I have my own judgment, and do not conceal it. I have no ſecrets. I hold it beneath the dignity of a Philoſopher, to ſuppreſs his ſentiments upon any thing. It is indeed unworthy of him to make up haſty opinions on every new ſubject which occurs. Upon theſe, therefore, he ſhould diſcourſe, in the way of ſearch and enquiry, till he has formed his judgment: then let him expreſs it; but without reprobating others, or treating them with acrimonious reflections, becauſe they think differently. There is no paſſing through life, without many undeſirable connexions.——I will endeavour to enjoy my preſent ſituation, do the work faithfully, and leave the iſſue with the Moſt High, the ſupreme and all-wiſe Diſpoſer of all events."*

A letter, written in Latin, about this time, to M. de Sevigny, a chaplain in the French army, gives a new proof of his generous and catholic ſpirit, and of his avidity for improvement in ſcience and virtue. In this letter he obſerves, That he has acquired much knowledge from great and learned men, of all ſects of Chriſtians, nay, from Deiſts,

* Literary Diary.

Deiſts, from Mahometans, and even from the diſciples of the Bonzes and Bráhmans: That the time has, or ought to have, arrived, when religious diſputes ſhould be contemned, ſo far as, either by an inimical or inquiſitorial influence, they prevent a philoſophical urbanity, and a moſt ample progreſs of the Sciences: That he has found, with the higheſt pleaſure, great and illuſtrious men, eminently diſtinguiſhed for piety and learning, of all ages and countries: That he venerates the dead, of this character, and moſt cordially embraces the living: That he has an ardent deſire of viſiting foreign countries; that he might enjoy the ſociety, friendſhip, and delightful converſation of learned men, of whatever nation, and become enlightened by the illuminated. But he laments, that he muſt renounce the expectation of theſe moſt pleaſing entertainments, having now reached the evening of his days.

After an interval of ſeven years, the Commencement, September 12, was celebrated in public. On this auſpicious occaſion, the Preſident introduced the literary exerciſes, in the morning, by a Hebrew oration, on Hebrew literature; and, in the afternoon, by a Latin oration.

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In the enſuing vacation, he went to Portſmouth; where he viſited the people of his former charge, in the abſence of their paſtor;* preached two Lord's days; adminiſtered the Lord's Supper; and "exhorted them to ſtand faſt in the evangelical doctrines." He alſo made a paſtoral viſit to the diſperſion of his dear Newport flock.

BIRTH-DAY REFLECTION.

"I HAVE finiſhed fifty-four years of my pilgrimage on earth; and deſire to enter on my fifty-fifth, with humble reference of myſelf to the guidance and bleſſing of the God who hath bleſſed me all my life. The labours of the preſidency were ſo weighty, the ſummer paſt, as that, in Auguſt, I was taken off a fortnight by a fever. But it pleaſed God that I ſhould recover from it. The college has been ſtudious, orderly, and, to an agreeable degree, religious, the year paſt. ——I am continually praying Heaven, that my preſidency may be with tranquillity and peace. I take great pains to look carefully into

* The Reverend Mr. Buckminſter—ordained, January 27, 1779.

into the interior ſtate of the college, and to converſe with the ſtudents, *ſeorſim*, [apart] both ſcientifically, and religiouſly. As the college chapel has devolved on me the year paſt, I have endeavoured to preach *the unſearchable riches of Chriſt*, and ſalvation by the croſs, and holineſs, as conſiſting in the ſupreme love of God, for the innate excellencies, purity, and glory, of his nature and character. I have earneſtly and ſincerely importuned the youth of this Univerſity, to devote themſelves to that divine Jeſus, who hath loved them to the death. And, praiſed be God, I have reaſon to hope the bleſſed Spirit hath wrought effectually on the hearts of ſundry, who have, I think, been brought home to God; and experienced what fleſh and blood cannot impart to the human mind.

"During the vacancy in the Profeſſorſhip of Divinity, I am to labour in word and doctrine, as well as in the ſeveral branches of my proper office: So that I have an amazing work. The good Lord ſtrengthen me to it. I am principally concerned, leſt I ſhould inſtil ſome errors into the numerous youth. For, by the admiſſion of 90 Freſhmen, we have a college of 224 undergradu-

ates.

ates. May God give me grace to go in and out before them, in such a manner, as shall be most for his glory.

"I wish for more leisure for piety and the divine life. But I hope I shall never cease to prize Jesus, as my chief joy. To the triune Jehovah I commit the momentary remnant of my days."

A. D. M,DCC,LXXXII.—ÆTAT. LV.

PROFESSOR Strong having resigned his office, the President, on the 2d of January, delivered a public Lecture, in the chapel, on Natural Philosophy; and, from this time, he gave occasional Lectures on Mathematics and Philosophy from the Professorial chair, till it was filled by the present Professor.

During the vacancy in the Professorship of Divinity, he took the stated care of the college church; and, beside the public exercises of the Lord's day, he delivered a discourse to the members of that church, on some evening in the week preceding the communion. These preparatory discourses were very solemn,

emn, and pathetic; and delivered with all the tenderneſs of paſtoral and parental affection.

In March, an unhappy occaſion was preſented for the exerciſe of his official authority, in the infliction of puniſhment. But a prompt, deciſive, and equitable diſcipline, by diſmembering ſuch ſtudents, as had forfeited all claim to their academic privileges, by exacting a humiliating confeſſion from thoſe who were leſs criminal, and by "eſtabliſhing a conviction, that the Government had reſolution to inflict the higheſt puniſhments," reſtored order to the ſociety.

The Reverend Samuel Wales, of Milford, having been elected Profeſſor of Divinity, on the 12th of June, was inducted into office: an event, which, while highly important to the univerſity, greatly diminiſhed the complicated cares and labours of the Preſident.

On the 17th of October, the Preſident was married to his ſecond wife, Mrs. Mary Checkley, the relict of William Checkley, Eſquire, of Providence.

BIRTH-DAY REFLECTION.

"IN the year paſt I have experienced a variety of good and evil. I have had a numerous

merous college to attend to, and ſome ſeverity of diſcipline to adminiſter in the government of it, which has given me ſenſible diſtreſs. I have alſo had great pleaſure, in aſſiſting the education of youth.——————— I commit myſelf, and all my concerns, and connexions, to the protection and bleſſing of a moſt merciful God. O that I may live to his glory; and be guided by unerring Wiſdom, through this life, to a ſtate of immortal bleſſedneſs!"

A. D. M,DCC,LXXXIII.—ÆTAT. LVI.

TO order and piety, he always gave his unreſerved ſanction. The reſidence of 30 or 40 ſcholars in town, during the winter vacation, induced him to attend prayers with them, occaſionally, at the chapel. Encouraged by his counſel and example, they conſtantly maintained morning and evening prayers by themſelves; though not in the chapel, unleſs accompanied by one of the officers of college.

By the appointment of his Excellency Governor Trumbull,* the Preſident preached the Election Sermon, on the 8th of May. A ceſſation of hoſtilities, on the part of Great-Britain, having already taken place, by order of the Britiſh king; and a Treaty of Peace, the preliminary articles of which were ſigned in January, promiſing ſoon to terminate a war, which, for eight years, had ſpread wide devaſtation through the States of America; a very intereſting ſubject was preſented,

* This year the Governor reſigned his office, with a dignity becoming a patriotic and Chriſtian magiſtrate. He was born at Lebanon, in 1710, and educated at Harvard College, where he graduated in 1727. He died in 1785, Ætat. 75. Poſſeſſing an aſſemblage of uſeful talents, he aſſiduouſly devoted them to the ſervice of the State, and of his country. In the latter years of his life, he was an intimate friend of Preſident Stiles, at whoſe houſe he lodged, during the annual ſeſſion of the Aſſembly at New-Haven. The Preſident eſteemed him the more highly, for his uniting an accurate knowledge of the Hebrew language, and theology, with his political abilities; and eſpecially, for the union of piety with his patriotiſm.——It now appears, (May 16, 1798) that his Excellency Jonathan Trumbull, a ſon of this venerable man, was, the laſt week, elected Governor of Connecticut. His talents and patriotiſm are well known; and the State, over which he preſides, may juſtly anticipate an adminiſtration worthy of a NAME, recorded in its annals with peculiar honour.

ſented, as the theme of diſcourſe, for this auſpicious occaſion. "The United States elevated to Glory and Honour," is the title of this Sermon,* the deſign of which is to ſhew, What reaſon there is to expect that, by the bleſſing of God, theſe States will attain that elevation; and, That our ſyſtem of dominion, and civil polity, would be imperfect without the true Religion; or, that from the diffuſion of virtue among the people of any community, would riſe their greateſt ſecular happineſs, which will terminate in this concluſion, That holineſs ought to be the end of all civil government.

Under the firſt head, he points out the objects eſſential to the true political welfare of a community—a free tenure of lands—a numerous population—a happy form of government—a juſt ſyſtem of laws and juriſprudence—revenue—commerce—induſtry—removal of cauſes of civil diſſention—a well regulated militia—vigilance againſt corruption in elections—and, the cultivation of literature; and ſhews, that theſe cauſes of national proſperity have actual operation, or will, probably, hereafter operate, in the United States.

Under

* Text, Deuteronomy xxvi. 19.

Under the ſecond head, he ſhews the importance of the true religion to the national proſperity; and, by inſtituting a compariſon between three claſſes of religions, that of idolatry, that of deiſm, and that of Chriſtianity, proves the advantages of the laſt, for producing the higheſt benefit to mankind, conſidered as united in civil ſociety, or as deſtined for immortality.

Convinced, from the commencement of hoſtilities, that America would ultimately triumph, and having now lived to ſee the Britiſh king and miniſtry acknowledging the Independence of the United States; a full ſcope was here given, for the diſplay of his oratory, and of his patriotiſm. He accordingly ſpake, out of the abundance of his heart, with a pathos and energy, which ſo auguſt an occaſion could not fail to inſpire.

To examine this Diſcourſe, or, indeed, any one of his compoſitions, by the rigid laws of Criticiſm, would be to do it an injuſtice. Unfettered by rule, his manner was entirely his own. Abſorbed by his ſubject, he never pauſed to ſelect his words, or to balance his periods. From the plenitude of his mind, enriched with a vaſt variety of knowledge,

knowledge, he "pours out a negligent profuſion, certain of the weight, but careleſs of the ſtamp."*

Longinus compares Demoſthenes to lightning, which, by ſudden and irreſiſtible flaſhes, bears down all before it; and Cicero, to a conflagration, which, by a ſure, though gradual, progreſs, conſumes its object. Preſident Stiles may be compared to a deep, yet rapid, ſtream, flowing along in an irregular courſe, often breaking over its banks, and enriching, while it inundates, all the adjacent fields.——"His ſtyle," ſays his panegyriſt, "was polite and copious, though, perhaps, in ſome inſtances, rather too diffuſe. Either in ſpeaking or writing on intereſting ſubjects, the ardent fire of his genius, and ſtrength of his conceptions, ſometimes lifted him above thoſe rules of art, in compliance with which, others may be very learnedly, critically, and exactly, dull and inſipid."†

Let his Election Sermon be read with an equitable regard to the peculiarity of the genius and talents of its author, and it will not fail to intereſt the politician, the ſcholar, and the

* Johnſon. † Profeſſor Meigs' Funeral Oration.

the Chriſtian ; for it contains a fund of political, ſcientific, and theological truth.

In the courſe of this ſummer, conſiderable additions were made to the college church. It had never been ſo large, ſince its foundation, as it was rendered by theſe acceſſions. The Preſident, and the Profeſſor of Divinity, had previouſly entertained great ſolicitude for this little flock, which was almoſt entirely compoſed of members of the Senior claſs, who were ſoon to take leave of the Univerſity. The admiſſion of eighteen new members from the other claſſes, within one month, was juſtly viewed as a very intereſting and joyful event.——If the importance of Religion, in a ſeminary of learning, is duly conſidered, either as it reſpects the ſtudents themſelves, or the community, in which they are becoming formed to act an influential part ; what has now been recorded will not be judged too inconſiderable for preſervation. The writer, at leaſt, muſt charge himſelf with impiety, ſhould he forget an event, of which he was an eye-witneſs, and which, he is certain, *cauſed many thankſgivings to God.* ——In a late interview with a worthy miniſter, who, at the time here referred to, was

a ſtudent

a ſtudent at college, and who knows the ſubſequent hiſtory of his fellow-ſtudents, who then joined the college church; on a particular enquiry of him, concerning their characters, it appeared that, without any known exception, they have ſteadily adhered to their early profeſſion. *By their fruits*, ſaid the Saviour, *ye ſhall know them.* Will any, after all, call this *enthuſiaſm?* Would to God, there were more of it in the world! This is an event, which, to uſe the language of the excellent Dr. Doddridge, in a ſimilar caſe, "I behold with equal wonder and delight; and which, if a nation ſhould join in deriding it, I would adore as the finger of God."*

The Preſident and Fellows having conferred the degree of Doctor of Laws on the Reverend Dr. Price; in a letter to the Preſident, September 29, he acknowledges the honour, with the politeneſs and modeſty which characterized that eminent man: "I hope Yale College, over which you preſide, will accept my warmeſt thanks, for this teſtimony of their approbation. I ſhould be one of the happieſt of mankind, could I think

* Life of Colonel Gardiner.

think that the account given of me ſo handſomely, in the diploma, did not go beyond any merit that I can juſtly claim.——The circumſtance, mentioned in your letter, that the honour done me by the College, was granted me at the ſame time with General WASHINGTON, has made a greater impreſſion upon me, than can be eaſily conceived. It is a circumſtance, that makes the honour diſtinguiſhing, beyond all that my ambition could reach to. General Waſhington's name muſt always ſhine among the firſt, in the annals of the world. It will go down to all future generations, univerſally applauded and admired. Mine, perhaps, may follow; but it will be but a little way, and at a vaſt diſtance."

On Lord's day, November 23, the Preſident makes the following ſoliloquy: "This is the dominical anniverſary of my ſolemn public dedication to the bleſſed Jeſus, in the profeſſion of his holy religion. This day, thirty-ſeven years ago, I entered the vineyard. Oh how unfruitful! I do not retract my vows; but would, this day, renew and re-ſeal my covenant engagements to be the Lord's."

BIRTH-

BIRTH-DAY REFLECTION.

"I HAVE, this day, completed the 56th, and entered upon the 57th year of my age. And now that I am advancing in years, I have to recollect the great variety of the dealings of divine Providence towards one, who is *leſs than the leaſt of all ſaints*. An infinitely wiſe and holy God has called me to paſs through a great variety of good and evil. May all be ſanctified to me. I find great defects to bemoan.

"I am in great doubt, as to my ſpiritual ſtate, through the prevalence of paſſion and corruption. Whether I ſhall ever get to heaven, and, through many tribulations, enter into reſt, God only knows. This I know, that I am one of the moſt unworthy of all the works of God. O that I could be more ſincere and perfect, before the Lord!

"The College yet flouriſhes, conſiſting of 270 under-graduates. My family has had ſickneſs and health. The College church has had a wonderful work of grace in it, the ſummer paſt. I commit myſelf, the College, my Newport church, and all my concerns, to God."

A. D. M,DCC,LXXXIV.—ÆTAT. LVII.

THE Preſident's eldeſt ſon, Ezra, died on the 22d of Auguſt, near Edenton, in North-Carolina. He was a young man of genius and talents, and qualified to make a diſtinguiſhed figure in his profeſſion at the bar. His afflicted father paid to his memory the tribute of affection and ſorrow, in an epitaph, which he compoſed, and cauſed to be inſcribed on a ſtone erected over his grave.

In September, he attended the commencement at Naſſau-Hall, in New-Jerſey; on which occaſion, the Corporation of that college conferred on him the degree of Doctor in Divinity, and the degree of Doctor in civil and canon Laws. On this journey, accompanied by Profeſſor Wales, he viſited Long-Iſland, New-York, Philadelphia, and the Moravian Fraternity, at Bethlehem; keeping memoranda, after his uſual manner, of whatever occurred worthy of preſervation.

Age ſeemed, in no degree, to diminiſh his avidity for improvement. A proof of this, and of the facility with which he ſtill

acquired

acquired knowledge, appears in his ready acquiſition of the French language. Having attended to it, at his leiſure hours, from the middle of July, under the direction of a French teacher; in November, he read through the firſt volume of Robertſon's Hiſtory of America, in French, in five days; and, ſoon after, Telemachus, in ſix weeks. He learned this language very opportunely; for, about that time, Mr. Jefferſon, then Ambaſſador at Paris, with whom he correſponded, ſent him ſeveral volumes of French books: and, in 1787, M. Le Marquis de Chaſtellux ſent him his Voyages dans L' Amérique Septentrionale.

BIRTH-DAY REFLECTION.

"THE year paſt has been a year of various experience, in divine providence—ſorrow and mercy. My moral ſtate much as for ſeveral years paſt;—great mixtures of ſin and imperfection, with ſome enjoyment of God, and the maintenance of a general courſe of the duties of the religious life. I have been very happy in college affairs; and the Univerſity has been nearly in as

good

good a ſtate, as to literature, religion, peace, and good order, as could be reaſonably expected. It pleaſed God, that I ſhould be called to mourn the death of my eldeſt ſon, who died in Auguſt, leaving a wife and two children. I have felt a moſt pungent and tender diſtreſs, on this event. May it be ſanctified to me, and the ſurviving children, which God hath graciouſly continued to me.

"God hath given me much opportunity for occaſional preaching, and ſerving at the altar, which is ſtill my great delight. I love the pulpit, and the table of the Lord. On the 2d inſtant, I married my daughter Kezia to Mr. Sturges, much to my ſatisfaction. I commit myſelf, my family, the College, and my yet deſtitute Newport flock, to his holy keeping and protection."

A. D. M,DCC,LXXXV.—ÆTAT. LVIII.

THE Congregation at Newport, having repaired their church, deſired the Preſident to preach the firſt ſermon. He, accordingly, viſited Newport in the ſpring vacation, and

preached

preached a ſermon,* on the 15th of May, adapted to the joyful occaſion.

He proceeded to Briſtol, where he met a number of miniſters, who renewed the Rhode-Iſland Convention of Congregational paſtors; and, as the ſcribe of that Convention, he delivered up the records. He was voted a permanent member. On this occaſion, he preached the Convention Sermon.

His ſolicitude for the deſtitute churches, in the Southern States, having prompted him, in 1784, to ſend an adviſory letter to the writer of theſe memoirs, then in South-Carolina, counſelling him to begin to preach the Goſpel: he now offered every aid, relative to his conſecration to the work of the miniſtry. By his advice, application was made to the Corporation of Yale College, which formed an Eccleſiaſtical Council, and ordained him, on the morning after commencement, in the College chapel, the Preſident making the ordaining prayer.

Gratitude conſtrains me to this acknowledgment of the early and unvarying patronage

* Text, Haggai ii. 9. *The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts.*

age of this philanthropic man: and it furniſhes an inſtance, among many, of the activity and extent of his ſervices for the promotion of Chriſtianity.

BIRTH-DAY REFLECTION.

"THROUGH the wonderful patience of Heaven, another year is added to the years of my weariſome pilgrimage on earth. The college has been in a very tranquil ſtate.——I have an extenſive and laborious correſpondence in the church of God, and in the learned world. My whole life is ſuch an inceſſant labour, that I have ſcarcely time to be religious. I hope I am ſtanding in my lot, and fulfilling my day, as an hireling. While operated upon by many motives, from within, and from without, I hope the grace and glory of God are ſometimes found among them. But, O the imperfections, the wickedneſs of heart and life! Enter not into judgment with me, O God! for, unleſs ſprinkled with the blood of the Lamb, the merit of my all-glorious and holy Redeemer, I cannot ſtand in judgment before thee. To this all-atoning blood would I fly, and take

take refuge in the wounds of a bleeding Immanuel. My ſins damp my joys and hopes; yet, at times, and this frequently, I am bleſſed with views and apprehenſions of the great Jehovah, and the holineſs and benevolence of his government, which I would not part with for all worlds. Quicken me, O Lord, in thy ſtatutes."

On the 29th of December, he was called to the trial of loſing his ſecond daughter, Mrs. Sturges.

A. D. M,DCC,LXXXVI.—ÆTAT. LIX.

HE commenced this year "in ſorrow and deep mourning," on account of his recent bereavement. "This holy Sabbath is filled with variety of duties, calling for our whole attention. It is a new year's day; it is a ſacrament day; it is a day for me and my mournful family to preſent ourſelves in the houſe of God, with humiliation, and acknowledgments of ſilent ſubmiſſion to God's holy hand; and to ſeek of him a ſanctified improvement of this providence, ſo ſpeaking to me, my bereaved ſon-in-law, and my ſurviving family."

Profeſſor

Profeſſor Wales' ill health requiring him to take a voyage to Europe, an additional weight of cares and labours devolved on the Preſident, who was always vigilantly attentive to the theological department.

The Church and Congregation, at Newport, finding it expedient, at length, to relinquiſh their claim to their beloved paſtor, took meaſures for a re-ſettlement. Having invited Mr. William Patten to the paſtoral office, and he having ſignified his acceptance; the Preſident, by their united deſire, attended his ordination, on the 24th of May. His own paſtoral relation being not yet diſſolved; at a meeting of the Church, previouſly to the ordination, the brethren voted to accept his reſignation of the miniſtry; and this relation was now declared to be diſſolved by mutual conſent. In the ſucceeding ſolemnity, he aſſiſted in the laying on of the hands of the preſbytery; and gave the charge.

In the autumnal vacation, he took a tour into the States of New-York and Vermont. In this journey, he met with a young man, who had formerly been his pupil at college; and who, as an orphan-child, and a youth of a fine genius, had ſhared, among many others,

ers, the benefits of his patronage. Delighted with the ſociety of his Preſident and patron, he accompanied him in the northern part of his tour, and became acquainted with his manner of travelling, of which, in a letter, he gives this characteriſtic ſketch:

"This morning, I had ſcarcely opened my eyes on the dawn, when my landlord informed me that the Preſident was in town. I ſtarted up, mounted a horſe, and found him eating his breakfaſt in a paltry inn, with as much good humour and contentment, as he could have done in a palace.———I ſhall make no apology for ſending you a little hiſtory of my ride to Bennington, whither my dear Preceptor allowed me to eſcort him. As this was a moſt delightful tour, I dare ſay that he has furniſhed you with many curious particulars; but ſome, which demonſtrate the peculiar goodneſs of his heart, I am ſuſpicious his modeſty has concealed. Theſe, like his other virtues, muſt be celebrated by his friends.———I ſhall not tire your patience by a deſcription of the bad roads. In all probability, we had reached C——— without a ſingle adventure; but lo! when we leaſt expected, Nature preſented a curi-

ofity. The remains of a mighty tree, laid low in duſt, true emblem of fallen greatneſs, called our attention. We alighted in a moment; found it, upon menſuration, to be upwards of four feet in diameter; and next counting the grains, were delighted to diſcover that 240 years had been the years of its pilgrimage.——We arrived at C—— about ſunſet; and, as neither the Preſident nor I make corporeal ſuppers, we ſat down to a very elegant literary repaſt. Heliogabulus, that imperial epicure, who is ſaid to have expended half a million on a meal, never had any thing to equal this.

"We determined to take in our route the place where Count Baum, of the Heſſians, was defeated, in 1777. Here occurred an inſtance of the Preſident's humanity. At one of the houſes, where we called to enquire concerning the battle, a gentleman ſhewed us ſeveral human bones, which had been picked up in the fields. The tear of pity ſtole into the eye of my venerable companion: 'Theſe, Sir,' ſaid he to the perſon who ſhewed them, 'are the remains of ſome unhappy mortal. The deſire of glory, or, perhaps, the commands of a tyrant, led

him

him here. He is now no more. Let us forgive the enemy, and reſpect the man. Perhaps he has left a mother, a ſiſter, or even a tenderer connexion, who, at this moment, is lamenting his loſs. How exquiſite muſt their feelings be, did they know, that his bones lie thus neglected, and unburied! For the honour of humanity, Sir, I will give your ſervant a reaſonable compenſation, if you will let him bury them in the earth.' The man, to whom this pathetic requeſt was addreſſed, ſeemed to feel but little, though he was very clever and obliging. I have, however, the ſatisfaction to aſſure you, that, on my return from Bennington, I enforced this requeſt, and ſaw thoſe mortifying remains of mortality interred in the parent duſt. That unfortunate ſoldier, whoſe bones, for nine long years, lay bleaching on the heights of Woolomſcoe, has now as ſoft a bed, as the Alexanders, the Pompeys, or the Cæſars.———While I am among the tombs, let me tell you, we paid a viſit to the grave of the Count de Baum. He lies buried hard by the river's brink; and a little riſing of the turf, alone, diſtinguiſhes his grave.——We were diſappoint-

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ed to see the grave of this great commander so wretchedly neglected; and, first, thought of opening a subscription, for the purpose of erecting a decent stone: but, being informed that his mother is living, in Germany, the President adopted the resolution of writing to her, through the channel of Sir William Howe.

"The country round Bennington is highly romantic. In most places, we commanded an extensive horizon—long tracts of low land, variegated with young orchards, decent cottages, terminated by the Green Mountains, the ascent of which is frequently with a slope, truly picturesque. The mountains, here, give us not the idea of the walls of a prison, which I have sometimes had in the high lands, but of vast airy columns, ranged at unequal distances, to support the great vault of heaven. In one of the little drawings I send you, you will find a tolerably good view of the country, and particularly you will observe the slope of the hills, which attracted our admiration so strongly.

"The President fancied this place bore a strong resemblance to his favourite Palestina; and drew a beautiful comparison, in terms that were nearly poetical. I have taken the

freedom

freedom of reducing his obſervations into verſe :

'Tis thus, (he cried) as huſh'd in ſoft repoſe,
On Zion's plains the ſacred Jordan flows ;
Thus riſe his banks, with palms and willows crown'd,
Where Salem's virgins, to the ſilver ſound
Of myſtic cymbals, danc'd. On every ſide,
Thus Juda's mountains riſe, in airy pride.
Thus Olivet, where erſt th' incarnate God,
Retiring with his faithful followers, trod—
Whence, as in dazzling majeſty he roſe,
He ſaw the ſapphire gates of heaven uncloſe ;
Wrapp'd in effulgence, met the angelic throng,
And heard their lyre awake the victor ſong !"

BIRTH-DAY REFLECTION.

"ANOTHER fleeting year of my life is now completed ; and, this day, I enter on my ſixtieth year. Old age is now come upon me, and I find myſelf in the decline of life.——In the religious and divine life, I have been rather ſtationary ; although, I hope, daily endeavouring to live for heaven.

"I journeyed, this fall, to Albany, Fort Edward, and Lake George, and made many obſervations, uſeful and agreeable. My health, for three months paſt, has been, and ſtill is, impaired ; and God only knows the iſſue of my infirmity. May I be prepared for all events !" *A. D.*

A. D. M,DCC,LXXXVII.—ÆTAT. LX.

IN May, he was choſen a correſponding Secretary of the Connecticut Society of Arts and Sciences ;* of which he had been elected a member, the preceding year.

His worthy and valued friend, the Reverend Mr. Whittelſey, died on the 24th of July. In addition to all the tender and religious attentions of Chriſtian friendſhip, during his laſt illneſs, the Preſident paid the tribute due to his memory, in a Diſcourſe† delivered at the funeral ſolemnity.‡

This

* Founded in May, 1786.

† Text, Matt. xxv. 20, 21. This Diſcourſe was printed.

‡ The Reverend Chauncey Whittelſey was born at Wallingford, in 1717 ; and educated at Yale College, where he graduated in 1738. He was, ſoon after, elected a Tutor in that ſeminary, in which office he continued ſix years. "He was an excellent claſſical ſcholar, and was well acquainted with the general cyclopedia of literature."§ He was ordained, March 1, 1758, a paſtor of the firſt church in New-Haven, where he continued in the miniſtry nearly 30 years. "He devoted himſelf to the work, and applied to the theological ſtudies, and the duties of the paſtoral office, with an ardour, zeal, and aſſiduity, equalled by few, and exceeded by none."‖—— "He was diſtinguiſhed as a gentleman, ſcholar, Chriſtian, and divine."¶

§ *Preſident Stiles' Sermon.* ‖ *Ibid.*

¶ *Dr. Dana's Sermon on the death of Mr. Whittelſey.*

This year also died at Boston, his friend and correspondent, the Reverend Dr. Chauncy.*

A. D. M,DCC,LXXXVIII.—ÆTAT. LXI.

HIS fondness for investigation, and his acquaintance with history and antiquity, appear in a correspondence, between him and Noah Webster, Esquire, (well known by his philological and various other publications) on the subject of the fortifications recently discovered in the western country. This correspondence was published in the American Magazine, in 1788.

The Society, at New-York, for the manumission of slaves, "wishing to shew their respect

* The Reverend Charles Chauncy, D.D. was ordained to the pastoral care of the first church in Boston, in 1727, and died in 1787, Ætat. 83. Memoirs of his character, by the eminent author of the AMERICAN BIOGRAPHY, may, in due time, be expected by the public, which must learn with pleasure, his "intention to introduce," into that extensive and important work, "a History and Biography of Harvard College."——The first church in Boston has sustained a great loss, in the late death of their respectable and much esteemed pastor, the Reverend Dr. Clarke, who was settled a colleague with Dr. Chauncy, on the day of Dr. Stiles' induction into the presidency.

reſpect to gentlemen, who are eminent for their attachment to the rights of men in general, and particularly to thoſe who eſpouſe the cauſe of the enſlaved Africans," admitted Dr. Stiles as an honourary member.

At the commencement, in September, the Corporation of Yale College conferred the degree of Doctor of Laws on the enlightened and patriotic ſtateſman, JOHN ADAMS, now Preſident of the United States. In his letter of acknowledgment to Preſident Stiles, he pays a handſome tribute to the Univerſity, and to the State of Connecticut: "If this honourary degree is, as you inform me, to be conſidered as a token of affection and eſteem, I ſhall certainly hold it among the moſt precious of things; ſince nothing can be more pleaſing to me, or more ſatisfactory to my higheſt ambition, than the approbation of an Univerſity, which has diſtinguiſhed itſelf in literature, among the foremoſt in America, and which is the light of a Commonwealth that I eſteem the pureſt portion of mankind."

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BIRTH-DAY REFLECTION.

———" WHEN I review my life, from my earlieſt years to this day, I find it filled with the care, protection, and goodneſs of Heaven—filled with infirmities of body and mind—filled with imperfection and ſin. My ſins are ſo numerous, ſo conſtant, ſo prevailing, and ſo uncontrollable, that I am covered with remorſe and confuſion. I know that the atonement and merits of my Redeemer are all-ſufficient ; and ſo they are for all the miſerable in hell. But, the imperfections, follies, and iniquities of my life, and of my very heart, excite in me great doubts and fears, leſt I ſhall prove a caſtaway. I keep up, indeed, a conſtant, daily, and unremitted courſe of prayer, reading of the Scriptures, meditation, and mental devotion ; and am habitually ſeeking God's grace, and energetic influence, to enlighten and ſanctify me. But, alas ! how little progreſs do I make in religion !

" Every year is filled with experience of the care of Providence. My health has been not worſe, but rather better, the year paſt, than the year preceding. All my chil-

dren are at home with me. I am full of concern for their virtue, in this critical period of their lives: May God mercifully preſerve them.——I have been favoured with a competency of the good things of this life. The College is, and has been, in a good ſtate. I am bleſſed with friends; and hope I have not diſobliged an extenſive and numerous acquaintance.——I contemplate the public affairs, and the ſtate of the churches, with very conſiderable complacency; and yet there are in both, aſpects that mingle pain with pleaſure. New divinity exceſſes, on the one hand, and Socinian errors, on the other, chequer the ſtate of the churches. I leave all with Jeſus, in whom are my only hope and truſt. Oh that I may approve myſelf a humble, ſincere, and faithful ſervant of ſo divine a Maſter! to whom I renewedly conſecrate myſelf."

A. D. M,DCC,LXXXIX.—ÆTAT. LXII.

CONVINCED, by obſervation and experiments, that the culture of ſilk might be carried on with ſucceſs and profit, in New-England,

England, he, this year, took great pains for the extenſive diſtribution of mulberry ſeed, as the firſt ſtep towards this manufacture. He ſent an eſtimated quantity of ſeed to eighty miniſters, in Connecticut, with a printed circular letter, deſiring them, by themſelves, or by ſuch perſons as they might employ in their pariſhes, to ſow, each, a nurſery of 4000 trees in a pariſh, on this condition, That, at the end of three years, three quarters of the trees, then living, belong to the planters, and one quarter to be diſtributed *gratis*, in the reſpective pariſhes.

About midnight, June 10, his houſe was ſtruck with lightning. A rafter, in the garret, was torn out the whole length, from the chimney to the eves; and one of the floors was ſplintered. The lightning ran down the chimney in two of its funnels, and down the ſide of the houſe to the ground. No perſon received any injury. "It pleaſed God," ſaith he, "to preſerve me and my family: Through his gracious providence, we eſcaped inſtant death, although all of us were ſurrounded with ſuch a profuſion of the electrical fluid, that it was next

to

to a miracle that we were preſerved." With this great preſervation he was ſenſibly affected; and to his expreſſions of gratitude, he adds the pious petition: "May we devote our ſpared lives to the glory of God, and conſider this as a merciful admonition of Heaven to be prepared for ſudden death!"

In the autumnal vacation, he viſited New-York, where he derived much pleaſure from an interview with the Preſident of the United States, and an attendance on the Congreſs, then in ſeſſion.

Preſident Waſhington being at New-Haven, October 17, on his tour through the Eaſtern States, Preſident Stiles compoſed a reſpectful addreſs; and, accompanied by the Congregational miniſters of New-Haven, preſented it to him, in their name.

BIRTH-DAY REFLECTION.

"THE year paſt, I have been the ſubject of great mercies. My conſtitution, labouring with infirmities, has rather meliorated.——I have had ſome confirmation in religion; and hope I have, in ſome meaſure, by the grace of God, improved in the divine life.

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My hopes of heaven are rather brighter; and, by God's grace, I have been enabled to live more ſerenely, and with a more uniform and devoted ſincerity. But ſtill, oh my imperperfections!——The good Lord pardon, ſtrengthen, and eſtabliſh me in perſevering virtue and holineſs.———I renewedly devote myſelf to that God, who hath kept me to old age. May his grace abound to a moſt unworthy diſciple of the bleſſed Jeſus."

A. D. M,DCC,XC.—ÆTAT. LXIII.

TO his old and reſpected friend Dr. Franklin, he wrote a letter, January 28, ſoliciting his portrait for Yale College. In this letter, he delicately expreſſes his deſire to know the Doctor's ſentiments on Chriſtianity. "You know, Sir, I am a Chriſtian; and, would to Heaven, all others were as I am, except my imperfections. As much as I know of Dr. Franklin, I have not an idea of his religious ſentiments. I wiſh to know the opinion of my venerable friend concerning Jeſus of Nazareth. He will not impute this to impertinence, or improper curioſity,

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in one, who, for many years, has continued to love, eſtimate, and reverence his abilities, and literary character, with an ardor of affection. If I have ſaid too much, let the requeſt be blotted out, and be no more."

The Doctor, in his reply to the Preſident, March 9, obſerved, "I do not take your curioſity amiſs, and ſhall endeavour, in a few words, to gratify it.——As to Jeſus of Nazareth, my opinion of whom you particularly deſire, I think the ſyſtem of morals, and his religion, as he left them to us, the beſt the world ever ſaw, or is likely to ſee; but I apprehend it has received various corrupting changes; and I have, with moſt of the preſent Diſſenters in England, ſome doubts as to his divinity."

Dr. Franklin died on the 17th of April, the ſame year.*

In

* Benjamin Franklin, LL. D. and a member of the principal literary Societies in Europe and America, was born in Boſton, January 6, 1706, and lived to the advanced age of 84. The fame of this great man, as a *philoſopher* and a *ſtateſman*, is ſpread through both hemiſpheres. One line (applied to him, if I rightly remember, in a French medal) preſents him ſtrongly to view in both characters: *Eripuit fulmen cœlo, ſceptrumque tyrannis.*

In Auguſt, the Preſident aſſiſted in forming a Society for the abolition of ſlavery; and, with fourteen others, ſigned its conſtitution.

BIRTH-DAY REFLECTION.

"I AM, this day, 63 years old, and am entering on the 64th year of my age. It is with God, whether I ſhall live to ſee the end of it. Every year of life brings its various experience, as well as advances us, by a ſwift progreſs, to the eternal world. In the courſe of the laſt year, I have experienced much of the goodneſs of my heavenly Father. I have lived to the grand climacteric. For four years paſt, I have been in a decline, as to health; but it has pleaſed God that, contrary to all expectation, it has become meliorated.——I have married my daughter Mary, to ---------- the Reverend Mr. Holmes, and parted with them both, for the diſtant and dangerous climate of Georgia. I commend them to the grace of God; as I do alſo my abſent ſon, now on a voyage to Great-Britain.——I have had more ſatisfaction and comfort, as to religion, for the year paſt, than formerly.———Three of my daughters

daughters have made profeſſion of religion, and joined the church. Amidſt many troubles, I have, through God's good providence, enjoyed many bleſſings. May I live devoted to that God, who is the length of my days, and the foundation of all my hopes."

A. D. M,DCC,XCI.—ÆTAT. LXIV.

ON the day after the public commencement, September 15, the Preſident attended at the College chapel, as a delegate, at a convention of delegates of the General Aſſembly of the Preſbyterian church in the United States, and of the General Aſſociation of the State of Connecticut. The object of this convention, was, the eſtabliſhment of an explicit union and intercourſe between theſe two eccleſiaſtical bodies, and the churches with which they were connected. Among other articles, in the reſult of this convention, it was recommended, That effectual meaſures be mutually taken, to prevent injuries to the reſpective churches, from irregular and unauthorized preachers; and, to promote this end,

end, that every preacher, travelling from the limits of one of theſe churches, into thoſe of the other, be furniſhed with recent teſtimonials of his regular ſtanding, and good character, as a preacher. It was alſo agreed, That each body ſhould, from time to time, appoint a committee of three members, who ſhall have a right to ſit in the others' general meeting, and make ſuch communications as ſhall be directed by their reſpective conſtituents, and deliberate on ſuch matters as ſhall come before the body; but ſhall have no right to vote. "We wiſhed," ſays the Preſident, "to have comprehended the reſpectable Synod of the Dutch churches, perhaps 80 or 100, in this union: but, though we have a cordial and fraternal love and reſpect for them,' this is not yet effected. I could wiſh, alſo, the fraternal comprehenſion of the German churches, both Lutheran and Calviniſtic. Perhaps it may, in time, take place. When will the happy time come, when all who love our Lord Jeſus Chriſt in ſincerity and truth, will alſo love one another, and live together as brethren, indulging one another our religious peculiarities, when we find that we are grounded and united in

thoſe few great principles of our holy religion, which will carry us all up to the realms of harmony and peace, to that bleſſed world, where our trifling differences will be all abſorbed in higher light, and univerſal love!"*

Theſe remarks evince, that he continued, through life, to cheriſh thoſe divine principles of Chriſtian liberality and benevolence, which he had very early imbibed, and which uniformly gave a luſtre to his religious character.†

On the anniverſary of his public profeſſion of religion, he has the following reflections: "May I never forget the ſolemnity of my dedication to God; never forget, that the vows of Jeſus are upon me! Now, that I have been in the vineyard forty-five years, I would not be diſunited from the bleſſed Saviour, nor retract my vows and covenant obligations, for all worlds. Oh that

* Letter to Profeſſor Ebeling, March 20, 1795.

† This year died Mrs. Catharine Macaulay Graham, whoſe character, as an authoreſs, and an advocate for liberty, is well known to the world. She ſolicited a correſpondence with Preſident Stiles, which was maintained for ſeveral years; and expreſſed great regret, that, in her tour through the United States, after the revolutionary war, ſhe miſſed of an interview with her congenial correſpondent.

that I had lived better!—The good Lord pardon, purify, have mercy on a ſinning and repenting, a repenting and ſinning, a reforming and relapſing, a variable and worthleſs profeſſor; who yet, if he knows his own heart, in his calm moments, wiſhes to be the Lord's, wiſhes to be purified from all iniquity, and to live a holy life."——

BIRTH-DAY REFLECTION.

"THE year paſt, I have been leſs weighed down with infirmities, than the preceding year. I have experienced many mercies granted to me and my family. My daughter returned from Midway, in Georgia. My ſon in law, Mr. H——, having reſigned his miniſtry in Georgia, on account of the climate, has an immediate call to ſettle in the paſtoral office, in the church of Cambridge, near Boſton, which he has accepted. Thus graciouſly hath God ordered with reſpect to theſe my children. My ſon Iſaac returned from ſea; and, laſt week, I had all my children about me at my table. ——God hath enabled me to purchaſe a houſe, to leave to a bereaved family, when

God

God ſhall take me to himſelf.—I have been comfortable in College adminiſtrations.—I have, bleſſed be God, had ſome ſingular ſpiritual comforts, and more ſatisfaction as to my ſpiritual ſtate. May God confirm me in grace and holineſs, and in a good hope, an undeceiving hope, of a happy immortality.

"Through the lengthened patience of a holy God, my life has been protracted to old age. May God not forſake me, now that I am old and grey-headed. The nearer I approach to that awful, and oh that it may be a glorious, eternity, before me, the more may I be abſtracted from this world, the more heavenly minded may I become, and the more, by divine grace, fitted for the world of holineſs, reſt, and peace. May the ſolemnities of eternity come with a daily increaſing weight upon my ſoul, and urge me to more vigilance and vigour in the divine life.——To the moſt high God, and to his grace, I commit myſelf, my family, the College, the church of God, my all. May I be entirely devoted to the divine Jeſus. Amen."

A. D.

A. D. M,DCC,XCII.—ÆTAT. LXV.

THE travels of the learned Bruce furniſhed the Preſident a rich and copious repaſt. He read them with great avidity, and copied the moſt valuable parts, particularly the maps, into his Literary Diary. In April, he addreſſed a letter to Mr. Bruce, to ſolicit more explicit information on ſome points of Abyſſian geography and hiſtory. He enquires, whether there are any biſhops in Abyſſinia, beſides the Abuna; and whether the prieſts ever ordain, or join with the Abuna, in the admiſſion either of preſbyters, or deacons?—What is the number of the clergy, collectively, through all parts of the empire; the number of the two orders of monks, St. Euſtatius, and Dibra Libanos; the number of inhabitants for the whole collective body of kingdoms and provinces, ſubject to and acknowledging the ſovereignty of the king of Abyſſinia?—What proportion there is of Chriſtians, and what of Pagans; and whether the Negro Pagans and Arab Pagans have the ſame Sabean religion?—What proportion the Galla and Shangalla together may make; the

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ſame for the Arabs, as diſtinguiſhed from the Abyſſinians?—Have the Jews, of Samen, any ſynagogues, or places of worſhip? Have they the aniverſary feaſts, as well as Sabbaths? Have they a liturgy, and prieſts, and ſacrifices?

He then gives a learned diſcuſſion reſpecting the field of Matthew's apoſtolical labours; and, Bruce having ſhewn that it could not be Abyſſinia, he judges it muſt have been Meroe. He, accordingly, aſks the learned traveller, if he has any recollection, whether the Shaws of Abyſſinia have any notices of Matthew, as labouring at Meroe? Whether it may not be received by them, that he converted that part of Africa, though not their country? Whether there may not be found ſome relicts of oppreſſed Africans of St. Matthew, in lower Ethiopia? And, whether he found any account, in Abyſſinia, of the extirpation of Homerites from Arabia?

The General Aſſembly of Connecticut, in May, paſſed an Act "for enlarging the Powers, and increaſing the funds of Yale College." This Act granted to that Seminary a very generous donation, on condition

tion that the Governor, Lieutenant-Governor, and ſix ſenior Counſellors, be aſſociated with the Corporation, in the Collegiate government. The Preſident, who had not expected ſuch propoſals from the Legiſlature, as would meet the views of the Corporation, or coincide with their judgment of the original intention of the charter, was agreeably impreſſed with the firſt view of this Act. He conſidered it "a grand and liberal donation, and a noble condeſcenſion." "It will do, ſaid he, and will be finally accepted. It may be mutually beneficial, by preſerving a religious Magiſtracy, and a more catholic Clergy. It will unite Moſes and Aaron. It will extinguiſh the jealouſy of the civilians towards the clergy; and promote a friendly diſpoſition towards the College throughout the State."* The event confirmed the exactneſs of his judgment.

The General Aſſociation of the State of Connecticut choſe Preſident Stiles one of a committee of four to the General Aſſembly, to ſolicit its ſanction of a general contribution throughout the State, for the purpoſe of

* Literary Diary. See a particular account of this Revolution, in the Hiſtory of Yale College, ſubjoined in the Appendix.

of supporting missionaries to the new settlements, in the northern and western parts of the United States. The petition was granted. An Act was passed, authorising contributions for three years: considerable sums were raised: and the President acted as one of the stated committee of the General Association, for the purposes of receiving the contributions, directing the missions, and settling accounts with the missionaries. He improved with pleasure this favourable opportunity of exerting his influence for the diffusion of religious knowledge, and for the early establishment of Christian churches.

In October, he was elected a corresponding member of the Massachusetts Historical Society.

BIRTH-DAY REFLECTION.

"HAVING, this day, arrived to the end of the 65th year of my age, I have employed it in re-meditating the mercies of God to me through my life.——Through the great goodness of God, my health has been considerably meliorated, during the past year; and, though still encompassed with frequent

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and threatening infirmities, I have been better, this year, than for ſix years paſt. But I am now arrived into real old age; and muſt ſoon expect to finiſh the tranſitory ſcene. Every thing reminds me of my departure hence. I continue, to a degree, in an uncomfortable and doubtful ſtate, as to my proſpects of immortality. Yet, bleſſed be God, I feel more and more eſtabliſhed in my belief of the great and momentous things of religion. I think I have more religious comfort and ſerenity: I hope I am making ſome progreſs in the heavenly and divine life; and that it is my daily care, to live devoted to God, and the Redeemer, whom, though I have not ſeen, yet, I think, I ardently love, and to whom I deſire to be devoted, for time and eternity."

A. D. M,DCC,XCIII.—ÆTAT. LXVI.

A RESPECTABLE gentleman, of South-Carolina, wrote, about this time, to the Preſident, on the ſubject of erecting a monument to the memory of John Dixwell, Eſquire, one of King Charles' Judges, who lies bur-

ied in New-Haven. This letter induced the Preſident to beſtow particular attention to a favourite ſubject, the hiſtory of the three patriotic exiles, Whalley, Goffe, and Dixwell, who, having been proſcribed as the murderers of the king, fled to America for an aſylum. So profound a ſecreſy had been uniformly obſerved concerning theſe unfortunate men, (the mention of whoſe names, when living, might have expoſed them to death, or the diſcovery of whoſe graves, when dead, might have rendered their aſhes liable to violation) as had occaſioned the ſtory of their adventures, and of their ſufferings, to be almoſt wholly unknown. The ſelect few, to whom the ſecret was originally entruſted, handed it down with ſingular care, by verbal tradition; and from the preſent living depoſitaries it remained to be recovered.

Contemplating with admiration the characters of men, whom he conſidered as the martyrs of liberty, the Preſident had, for many years, been aſſiduouſly collecting, in different parts of New-England, all the notices of them which he could poſſibly diſcover. His addreſs was too ſkilful, not to meet with ſucceſs. He drew out ſuch information

formation on the ſubject, as few others could have obtained. Still, however, it was incomplete.

The reaſon for ſecreſy no longer operating, ſince the Independence of America had become eſtabliſhed, and the graves of the enemies of tyrants were ſure of protection, if not of veneration; the difficulty of obtaining the hiſtory of theſe Judges became ſenſibly diminiſhed. The taſk, which, twenty years before, would have been impracticable, was now undertaken with a proſpect of ſucceſs, and furniſhed an agreeable occupation to a mind, paſſionately delighted with inveſtigation, and glowing with the love of Liberty.

Whoever has the curioſity to know all that probably can be known, reſpecting theſe exiles, together with the Preſident's ſentiments on civil liberty, may be gratified, by the peruſal of his Hiſtory of theſe three Judges, publiſhed in 1795.

About this time, he tranſlated from the Greek, two letters of Dionyſius the Areopagite, on the miraculous eclipſe of the ſun, at the Saviour's crucifixion; and wrote a Diſſertation, to prove the authenticity of theſe

letters.

letters. These manuscripts, and some others, were found in the President's cabinet, after his death, sealed up, and directed to me for correction and publication.

In the autumnal vacation, he visited his children at Cambridge.

BIRTH-DAY REFLECTION.

"OF the unmerited patience and long-suffering of God, another year has been added to the days of the years of my pilgrimage on earth. It has been a year of, perhaps, rather less infirmity, and more tranquillity, than several years past. I have sustained the cares and burdens of office, as well as I could expect. At times, I have had some improving and very satisfactory views of divine things.——I had an agreeable visit to my children at Cambridge, and to Boston and Newport; and met a kind reception among gentlemen of literature, and my numerous acquaintance.——The College is in a good and regular state; and I have lived to see a new college edifice, built since last spring. I have blessings in my family, and abundant reason for gratitude to

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the Moſt High, for continuing a life ſo ſinful. I deſire renewedly to devote myſelf to God, and commit myſelf to his care, protection, and bleſſing. May I be prepared for eternity."

A. D. M,DCC,XCIV.—ÆTAT. LXVII.

IN recent hiſtories of Hinduſtan, the Preſident found a new account of a colony of Jews at Cochin, on the coaſt of Malabar, in the Eaſt Indies. He had ſeen and examined the *Fac Simile* of a public edict, of ſome of the Malabar princes, or charter of liberties and privileges granted to and holden by them, written in the Hebrew letter, and engraven on metal plates, which ſhewed that the Hebrew writing and character continue among them to this day. Long deſirous of aſcertaining the ſacred chronology, ſo diverſely given in the Hebrew, Septuagint, and Samaritan copies of the Old Teſtament, he judged that the ſubject might receive ſome illuſtration from theſe Jews. It appeared to him not improbable, that they have a copy of the Pentateuch,

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in Hebrew, and that this has been tranſmitted and preſerved among them, as was that of the Samaritans, from the times of Salmaneſer.

Having lately procured the Gentoo Laws, and the Diſſertations of Sir William Jones, Preſident of the Aſiatic Society, which he had read with peculiar delight; it now occurred to him, that this learned and inquiſitive Orientaliſt would readily undertake the enquiries which he wiſhed might be proſecuted. He, accordingly, addreſſed him, on the ſubject, in a letter dated the 18th of January.

He expreſſes a great inclination to ſee a copy of the patriarchal ages and chronology, as found in the Pentateuch of Cochin; and, with his uſual politeneſs of addreſs, aſks Sir William's kind offices, in obtaining for him this gratification. Though Cochin is at ſome diſtance from Bengal, yet, by the aſſiſtance of ſome of his learned connexions, viſiting that coaſt, the Preſident judged he would be able to effect the deſired object. Having pointed out what particular parts of the Pentateuch he wiſhed to be copied, he expreſſed a deſire to have them in the very

character

character in which they are found in the manuſcripts, whether the preſent Hebrew letter, or of another oriental paleography; and to know whether their copy was obtained from the modern Jews, or whether they have been poſſeſſed of it in another line of derivation from the days of Nebuchadnezzar. He wiſhed, alſo, for a liſt of any and all other books of the Old Teſtament, in their poſſeſſion, of this original derivation. He judged it not improbable, that they have the books of Joſhua, Job, the Pſalms, and, perhaps, the writings of Solomon. "St. Thomas found a Hebrew damſel ſinging Hebrew Pſalms at the court of an Indian Prince, at Cranganore, near Cochin."

By a moderate computation, according to the Samaritan Pentateuch, he fixes the diſperſion at Babel, when the origination of all nations commenced, to be 3,000 years before the Chriſtian era. To this ſubjoining 1790, or 1800, we have 4800, coming up nearly to the Caliyuga.* The Samaritan can furniſh another 100, if neceſſary. If the Cochin Pentateuch ſhould verify this, it

* See the Note in page 136, where *Calle Jogue* has ſame meaning as *Caliyuga*.

it would be, in his view, a valuable acquiſition.

The active mind of the Preſident could not be limited to a ſingle enquiry. He believed that the very ancient and extenſive nations of the Eaſt were in poſſeſſion of vaſt treaſures of literature;* and while, for many years, he had regretted that their hiſtory and learning had been ſo long neglected, he had availed himſelf of all poſſible means of information on the ſubject. But, hitherto, he had ſtood alone. Having now commenced an oriental diſquiſition, with a fair proſpect of ſucceſs, he dwelt on it with a glow of pleaſure, of which few minds could have been equally ſuſceptible. Addreſſing himſelf to one, who, to uſe his own expreſſion, was "like-minded," he ſolicited of him ſuch various reſearches in the eaſt, as he had long wiſhed to ſee proſecuted.

It is pleaſing to find him, under the auſpices of this eminent man, repeating, with animated hopes, the ſame enquiries, which he

* Ibi [i. e. a *Syria Gangem* uſque et ultra] theſauri cognitionis ditiſſimi ampliſſimique ab oculis Europæorum—celati latent. Inaug. Orat.

he had unſucceſsfully made, nearly thirty years before. In ſome manuſcript letters, written by the Moravian brethren, at Sarepta, on the river Volga, a little above Aſtracan, he found, that the Calmuc Tartars, in thoſe regions, have prieſts and writings, in great abundance; that they ſeem to be of a derivation from the northern regions of Tibet, uſe the Tangutiſh language, and write what they call the Mongulian character; that, though they live in a wandering and barbarous manner, they are far from being an unlettered people, but make uſe of letters and writings almoſt as freely as the Arabians, Perſees, and Armenians. Fabulous as are their accounts of creation, and of the hiſtory of the world, he judged that they have a mythology, coſmogony, and chronology, of a derivation which cannot be traced to the Scriptures, nor, he ſuſpected, to the Bráhmans; and that ſome lights might, perhaps, be obtained from proper enquiries among that people, and their writings. "Indeed," adds he, "I hope the preſent ardour for inveſtigation and diſcovery will not give out, until we ſhall have accompliſhed the examination of all nations,

and an univerſal perluſtration of the terraqueous globe; and until all the literature, and hiſtory, and laws, of all nations, ſhall have been collected, and delivered over into the treaſury of the Republic of Letters, for the common participation and benefit of all mankind."

"In this view," he continues, "I am extremely pleaſed, and even raviſhed with the new literary inſtitution of the Society at Calcutta. With great delight have I read and feaſted upon ſome fruits of their learned labours, in your two volumes of Diſſertations; and anticipate, with the moſt pleaſing and aſſured confidence, the augmentation of the Sciences, and the enlargement of the knowledge of Man, by their literary reſearches, and liberal communications."

A memoir of M. Vanſittart, with a note of Sir William Jones,* rendering it probable, that the Afghàns, about Kandahar, are the deſcendants of the Ten Tribes, rekindled an ardent deſire, which the Preſident had had many years, that a more thorough and effectual ſearch ſhould be made after thoſe loſt tribes; as, from the prophecies, he had no

* See page 159.

no doubt of their future re-gathering, and of the re-aſſembling of the whole Twelve Tribes into the Holy Land. "Every part of the terraqueous globe," he obſerves, "has been ſo thoroughly travelled, and examined, that we know they are not to be found in Europe, Africa, America, nor in any part of Aſia, unleſs upon the territory between the Caſpian Sea, and the empire of China, and north of India and Perſia; unleſs, perhaps, on the extenſive territory between Perſepolis and the Indus. I have long wiſhed to have this territory, eſpecially from the Caſpian eaſtward, and north of India and Tibet, travelled by ſome perſons of Hebrew literature, and of ſagacious diſcernment of national character, who may diſcover ſuch national diſtinguiſhing traits, as you, Sir, have in the Afghàns, who, from your account, I doubt not, are of Hebrew original, and of the Ten Tribes. Your ſituation, in the oriental countries, gives you an advantage for the proſecution of this reſearch: and I hope for more fruits of your enquiries on this ſubject."

The Zodiac, and much of aſtronomy, he believed to be antediluvian; and judged

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that reſearches in the Eaſt might ſerve to throw light on this ſcience. "India, as well as Chaldea and Egypt, had the celeſtial ſphere decorated with the conſtellations, from early antiquity. Atlas was not the firſt that carried the heavens upon his ſhoulders. The ſtars, from the beginning, were fixed on the globe from actual obſervations of their appulſes to the graduated meridian, their right aſcenſions, and their latitudes, or declinations. Within five hundred years from the flood, the preceſſion of the equinoxes, or ſolſtices, muſt have been ſtrongly noticed by obſerving nations. Had we the 1900 years' obſervations of the Chaldeans, which Alexander found at Babylon, and which Calliſthenes ſent to Ariſtotle, I doubt not we ſhould find notices of the equinoxes and ſolſtices among the fixed ſtars, at a much earlier period than Hipparchus. The deſtruction of the Alexandrian Library has loſt all the Egyptian obſervations of the ſolſtices, made by the obeliſks, wherein the ſame thing would be found. The ancient European nations knew little or nothing of Aſtronomy. We are left, therefore, to look only to India, and China, and perhaps Siam,

Siam, for the preſervation of any ancient obſervations, in point to this purpoſe."

Having given, in the form of ſuppoſitions, his own idea of the origin and progreſs of Religion, Language, Writing, Agriculture, the mechanic Arts, and the liberal Sciences, and the reaſons of his hypotheſes, in a diſcuſſion which diſcovers his profound knowledge of hiſtory and antiquity, he remarks: "Upon the ſtatement of theſe ſuppoſitions, it may be thought worthy of the enquiry and reſearches of the Literati, whether all the original *notitiæ* of theſe things are irrecoverably loſt. The Weſt has been thoroughly ſearched; you will look for them in the Eaſt."

Speaking of the primeval knowledge, which he conceived to have been tranſmitted down to poſterity from the patriarchal age, he ſays, "It has been, for the ſubſtance of it, preſerved to theſe ages. There have been reſurrections, flouriſhings, and evaniſhings, or declenſions, of this Literature, in different places and ages. Sometimes a Ptolemy has revived it; ſometimes an Ulugh Beg. Sometimes Science has flouriſhed at Heliopolis and Alexandria; ſometimes at Chaldea

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and Athens; ſometimes at Samarcand and Benares. But the original erudition has, for ages, been mixed with ſo many human hypotheſes, and fictitious improvements, that it now requires the rigidity of a chymical proceſs, to analyze and recover the original principles of firſt derived knowledge. But the analyſis is worthy the labour; and gold is to be found, in the end, to reward our toil."

Towards the concluſion of the letter, an adequate view of which cannot here be given, the following paragraph is, at once, illuſtrative of its deſign, and of the literary character of its author.

"Long have I experienced, that I could not find any man who would go with me the lengths, in theſe enquiries, which I wiſhed. Long have I found, that I could not proceed in them alone; more eſpecially, for want of materials to digeſt. And, therefore, with ineffable pleaſure and delight, have I at laſt found, that your Society has taken the matter up in earneſt, with an immediate ſucceſs, and with a happier proſpect, than has ever hitherto opened upon the learned world.

But

But much yet remains.* The Tartarian, Scythian, and Bactrian hive is yet more thoroughly to be ſearched and explored: Perſia, India, Tibet, Siam, China, are not half ſtudied yet: an abundant harveſt remains;

* The learned Dr. Watſon, Biſhop of Landaff, whoſe uſeful and elegant publications are highly eſtimated on both ſides of the Atlantic, entertained ſimilar ſentiments: "We yet know nothing, or next to nothing, of the treaſures of eaſtern learning; but, from what we do know, there is no reaſon why we ſhould be deterred from endeavouring to know more.——We owe Algebra entirely to the Indians, or Arabians. Chymiſtry, Medicine, Natural Hiſtory, Geography, and many of the moſt abſtract Sciences, are indebted to the Arabians, if not for their birth, at leaſt for their ſupport and protection, when they were abandoned by all the States of Europe. It is ſaid, that the Arabians tranſlated into their own language, the moſt celebrated works of all other nations. If this be a fact, and the learned admit it as ſuch, have we not great reaſon to believe, that many monuments of Roman, Grecian, Egyptian, and Chaldean literature, may be preſerved in the Arabic tranſlations, though the originals are irrecoverably loſt? No language, not even the Grecian, after the conqueſts of Alexander, had ever ſo extenſive a ſpread as the Arabic, after the victories of Mahomet.—— But I forbear to enlarge on a ſubject well known to you all; nor will I remind you of the utility of the Oriental learning in the interpretation of Scripture; it being acknowledged, that the beſt commentators, either of ancient or modern times, from St. Jerome to the preſent Biſhop of London, are thoſe who have been the moſt converſant with Hebrew, and the other ſiſter tongues."

mains; and the very *Gleanings of the grapes of Ephraim may be better than the vintage of Abiezer.* Although Du Halde and the Jesuits have given us much valuable information of China, and Kœmfer of Japan, yet much remains to be discovered, both of their policies and learning. I have great hopes from the Astronomers, who, last year, accompanied the Ambassador from the King of England to the Emperor of China; especially as I understand he is gone forth on a literary, as well as commercial and political, embassy. I hope soon to see the further publications of the Calcutta Society. I long ardently for a further acquaintance with the writings of Vyasa, the Plato of India, and of Buddha, and of the Siamese."

This literary epistle, consisting of more than 70 pages in quarto, was sent to Calcutta, soon after it was written, directed to the care of the Honourable Suetonius Heatly, Esquire, chief judge of appeals at Decca, Bengal, a gentleman with whom, in early life, the President was acquainted. But, before it reached India, Mr. Heatly, and

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the great Sir William Jones, were no more.*

The letter, however, was not neglected. Anthony Lambert, Eſquire, the adminiſtrator of Mr. Heatly's eſtate, and a member of the Aſiatic Society, took particular care to forward it to the Preſident of the Society, who cauſed it to be read at the firſt meeting after its receipt. Mr. Lambert wrote a very polite letter to Preſident Stiles, which reached New-

* Sir William Jones died April 27, 1794, at the premature age of 48. "Endowed by nature with a mind of extraordinary vigour, he, by unwearied induſtry, aided by ſuperior genius, ſucceſsfully explored the hidden ſources of Oriental ſcience and literature; and his attainments in this intereſting branch of learning were ſuch as to place him far beyond all competition, the moſt eminent Oriental ſcholar in this, or perhaps any other age.——Unlike many other literary characters of the age, Sir William was a ſincere and pious Chriſtian; inſtead of labouring, by his writings, to propagate the doctrines of infidelity, as has been a favourite practice with ſome modern philoſophers of reputation, he was deſirous to lend the ſcriptures his utmoſt ſupport; and, in one of his lateſt annual diſcourſes to the Aſiatic Society, he has done more to give validity to the Moſaic hiſtory of the creation than the reſearches of any contemporary writer."

New-Haven a few months after his deceaſe.*

Profeſſor Wales, having, for two years paſt, been afflicted with an epilepſy, to ſuch a degree as to incapacitate him for the duties of his office, cloſed the ſcene of his ſufferings, and of his life, on the 18th of February. This event was tenderly affecting to the Preſident, who had ſeen the meridian glory of this eminent man; and who had equally admired his talents, and prized his friendſhip.

He

[* EXTRACT.]

Calcutta, Dec. 4, 1795.

SIR,

As Adminiſtrator to the eſtate of my much lamented friend, the late Mr. Heatly, I had the honour to receive and forward to the Preſident of the Aſiatic Society, your learned Addreſs to the late Sir William Jones, reſpecting the Jews of India, and the probability of their poſſeſſing an original Hebrew copy of the Pentateuch. Your letter was read at the firſt meeting of the Society, after its receipt, and will be anſwered by Sir John Shore, (who is at preſent the Preſident) as ſoon as he receives replies to the enquiries he has directed to be made at Cochin and Cranganore, reſpecting the points which your laudable zeal wiſhes to have aſcertained.—As it may be ſome time before you can receive the deſired information, I thought it might be ſatisfactory to you, to know, that your addreſs had been depoſited amongſt the Reſearches of the Society; and that every attention had been paid thereto."———————

He was an excellent preacher; and, by his diſtinguiſhed abilities, in union with exemplary piety, he added luſtre and dignity to the theological chair. His diſcourſes were the reſult of cloſe thought, and laborious ſtudy. Methodical, without ſtiffneſs; clothed in language chaſte and nervous; and pronounced with a ſingular ſolemnity and energy; they were admirably adapted to the purpoſes of inſtruction and perſuaſion.—Thoſe ſtudents who ſat at the feet of the Profeſſor, with the preſent writer, will, with him, drop a tear to the memory of this venerable teacher, to whom they are indebted for inſtructions, than which, whether addreſſed to them as ſtudents in theology, or as immortal beings, none could be more worthy of a perpetual remembrance.

At the Profeſſor's funeral, the Reverend Dr. Dana preached a Sermon, and the Preſident pronounced a Latin oration.

One of the ſtudents* having ſuddenly fallen a victim to a malignant diſorder, which had now become epidemical, and mortal, among the

* A youth of promiſing hopes, the only child of my much reſpected friend, the Reverend Mr. Backus, of Somers. Friendſhip weeps at the recollection of the exquiſite parental ſorrows, excited by this premature death,

the inhabitants of New-Haven, and excited a general alarm; the Preſident, April 2d, diſmiſſed the ſtudents, informing them, that ſuch as ſhould remain might receive the uſual inſtructions; and diſcontinued the regular exerciſes of college till the end of the approaching vacation.

This event gave an opportunity for a new proof of the affectionate attachment of his diſtant friends. Alarmed at the impending danger, they wrote to him, ſoliciting his immediate attention to himſelf and his family; and cordially preſenting them an aſylum. Newport, emboſoming a flock, which could never forget a beloved paſtor, and Saybrook, the reſidence of a reſpectable and much eſteemed kinſman,* were foremoſt in this benevolent office. "How wonderful the proviſion and care of Providence for me and my family," writes the Preſident, "in exciting this kind attention of my former friends!"

His family, however, remained in town, till the prevalence of another epidemic diſorder;

* The Reverend Mr. Devotion, who held a regular and affectionate correſpondence with Dr. Stiles, for many years.

der; which, in Auguſt, ſucceeded the former, and, like that, made great devaſtation among the inhabitants. The ſtudents were again diſmiſſed; and the Preſident's family found a ready reception among their friends. The diſeaſe was ſo far abated in September, that the commencement was publicly celebrated.

Among the ſalutary effects of the revolution at Yale College, was an enlargement of the fund for the Profeſſorſhip of Mathematics and Natural Philoſophy. To the great relief and ſatisfaction of the Preſident, this important office, the principal labours of which had long devolved on him, now became filled. Joſiah Meigs, Eſquire, who had given ample proof of his talents in this department of ſcience, while in the tutorſhip, and by a ſeries of philoſophical lectures, delivered afterward in the College chapel, was elected to the Profeſſorial chair. On the 4th of December, the Preſident, in a Latin oration, inducted him into office; and delivered him the keys of the philoſophy chamber, and of the apparatus.

BIRTH-DAY REFLECTION.

"YESTERDAY I entered on the 68th year of my earthly pilgrimage, with, I hope, ſerious, as certainly with affecting thoughtfulneſs; though avocations prevented this anniverſary memoir till to day. Every year is filled with abundant experience of the protecting goodneſs of the Almighty. The laſt year, He hath been pleaſed to favour me with rather more health than in ſeveral of the latter preceding years. I have been preſerved, and all my family, through the dangerous contagious ſickneſs of the yellow fever, which raged in this city, eſpecially in Auguſt, September, and October, and produced 63 deaths out of 160 patients. In the Spring, the ſcarlet fever raged, and was very mortal. The mortality here, the year paſt, has exceeded any thing in memory. Above the twentieth part of the citizens have died this year. And yet God hath preſerved me and my family. My daughter Mary is ſtill living, though in a lingering debilitated life; yet, I have reaſon to hope, with a ſanctified improvement of her long protracted infirmities. My Betſey has made

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public profeſſion of religion, and joined the church. My ſon Iſaac has been abſent at ſea above a twelve-month, and is now in Europe.———I have, at times, had clear views of divine things, and more comfort in religion, in ſome reſpects, this year than ever in life. I commend myſelf, my family, the College, &c. to God's protection and bleſſing. Oh may I be ſanctified for eternity!"

A. D. M,DCC,XCV.—ÆTAT. LXVIII.

THE learned Mr. Ebeling, Profeſſor of Hiſtory, and of the Greek language, in the Great College in Hamburgh, preſented him with his Geography and Hiſtory of America, accompanied with a letter ſoliciting information concerning the State of Connecticut.* The Preſident replied to it, in March, giving him as much of the hiſtory of that State, "as his avocations, and inceſſant labours of office, would admit." Some judgment of his diligence, and of the facility

* No authentic hiſtory of Connecticut was then publiſhed. An indefatigable and faithful hiſtorian, the Reverend Dr. Trumbull, has very recently ſupplied the chaſm.

facility with which he wrote on literary ſubjects, may be formed from this compoſition, which conſiſted of eighty-ſix quarto pages, and was written in ſuch fragments of time, as he redeemed, in four weeks, under the preſſure of his multiplied profeſſional duties. Profeſſor Ebeling, in his letters to one of his American correſpondents, (Reverend Mr. Bentley) ſpeaks of "the greateſt obligations to Dr. Stiles, his late worthy and uncommonly obliging correſpondent."

On the 1ſt of May, he commenced the ſemi-annual examination of the Students, and, on the 5th, announced the adjudication. On the 6th, he examined the candidates for Dean Berkeley's premium.* The Profeſſor and Tutors dined at his houſe, on this occaſion, and remarked no diminution of his accuſtomed vivacity and energy. The vacation, which began the ſame day, gave him leiſure for reading and ſtudy; and in his Literary Diary ſeveral pages are written, after this date, containing verbal information from a traveller, who had viſited Egypt, Joppa, the Holy Land, and other parts of the Eaſt; an account of the exports of the United

* See Hiſtory of Yale College, in the Appendix.

United States, for the year 1794; and extracts from Millar on the Engliſh government.

But all earthly purſuits have their limits; and we have now reached the boundary aſſigned to the literary career of this eminent man. Reſearches into the nature and extent of civil liberty are now to be exchanged, for the contemplation and enjoyment of the glorious *liberty of the ſons of God.* Human languages will no longer be acquired by laborious ſtudy; for they ſhall give place to *the tongues of angels.* Philoſophy and Aſtronomy will no longer require a Newton's illuſtrations; for their profound receſſes ſhall be intuitively explored. Theology will no longer be covered with a veil, impenetrable to finite viſion; for GOD, the great object of this divine ſcience, ſhall be *ſeen* and contemplated *even as He is.* The darkneſs of human knowledge will be diſpelled by the ſplendour of heavenly light. Imperfection itſelf muſt ceaſe, when the ſaint ſhall be enrolled among *the ſpirits of juſt men made perfect.*

On Friday, the 8th of May, the Preſident, having, at eleven o'clock, walked out

as uſual, on his return complained of a lethargic tendency, and of univerſal indiſpoſition. Not ſeeming, however, to apprehend a ſettled illneſs, he declined a propoſal of the family to ſend for a phyſician. But, the ſymptoms aſſuming a more threatning aſpect, a phyſician was ſent for, in the afternoon; and, from this time, the moſt aſſiduous attentions were paid to his diſorder. It was a bilious fever, of ſo putrid a tendency, as to baffle every medical attempt to check its progreſs. He ſoon became ſenſible that it muſt terminate his life; and religiouſly compoſed himſelf for the ſolemn event.—In the firſt ſtage of his illneſs, he expreſſed an awful apprehenſion of the divine tribunal. "I do not doubt," ſaid he, "the ſufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity." This fearful apprehenſion, however, was of ſhort duration; nor did he experience that diſtreſs, which he had been accuſtomed to anticipate in the proſpect of his diſſolution. He continued to expreſs ardent deſires of purity, as a qualification for admittance into the preſence of a holy God,

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and for the enjoyment of the heavenly felicity; but his hopes of heaven brightened, as he approached the valley of the ſhadow of death. He told his family, that his mind was tranquil, and that his hopes prevailed. His extreme debility, though it did not apparently enervate his mind, incapacitated him for much converſation. On Tueſday, the 12th, at eleven, A. M, his attentive and affectionate friend, the Reverend Dr. Dana, prayed with him. At four, in the afternoon, he took an affecting leave of each of his family that was preſent, and gave meſſages of dying counſel for his abſent children; inculcating it on all, to love God, and Jeſus Chriſt, and to read their Bibles. Two ſtudents of the Univerſity being preſent, he called them to his bed, expreſſed his wiſh, that they might be good and happy, and told them, that they had laid the foundation of a good education, and he hoped they would improve their advantages. "But, above all," ſaid he, "ſeek religion; read the Bible; and follow the example of Chriſt. What I now ſay to you, I ſay to all College. Tell the ſcholars, what I tell you, that I wiſh them happy, and hope they will have a bet-

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ter Preſident than I have been."—Thus did he "devote his lateſt breath to the ſervice of the Inſtitution, whoſe intereſts had engroſſed the laborious attention of many of the beſt and moſt important years of his uſeful life."* The ſilver cord was now looſed, and gave to the ſoul that freedom, to which it had long and ardently aſpired. With a ſublime calmneſs in death, becoming the exalted piety of his life, he cloſed his eyes, and expired at half an hour after eight in the evening.

The inhabitants of New-Haven paid him the moſt reſpectful and affectionate attentions, during his illneſs. They were conſtantly reſorting to the houſe, to make enquiries concerning his ſituation; to tender their kind offices; or to obtain a view of the departing ſaint. Who, indeed, would not wiſh the privilege, to "ſee in what peace a Chriſtian can die?"†

His

* Profeſſor Meigs' Funeral Oration.

† Among the numerous expreſſions of grief, which this event excited, there was one as affecting as it was ſingular. An elderly and ſerious woman, of the Preſident's native place, (and of his particular acquaintance, though unknown to the family) hearing of his death, rode immediately

His funeral was attended, in the academic form, on the following Thurſday, when the Reverend Dr. Dana preached an excellent Sermon,* adapted to the mournful and very affecting occaſion.

PRESIDENT STILES was a man of low and ſmall ſtature; of a very delicate ſtructure; and of a well proportioned form. His eyes were of a dark grey colour; and, in the moment of contemplation, ſingularly penetrating. His voice was clear and energetic. His countenance, eſpecially in converſation, was expreſſive of mildneſs and benignity; but, if occaſion required, it became the index of majeſty and authority.

The delicacy of his frame requiring a ſpecial care of his health, he was prudently attentive, amidſt his multiplied ſtudies and labours, to its preſervation. Always temperate, he found it eaſy, when neceſſary, to be abſtemious. Having carefully ſtudied his own

diately into New-Haven, ruſhed precipitately into the room where the body was laid, and poured a flood of tears over the beloved relics, with pathetic lamentations for the loſs of ſo excellent and pious a friend.

* Text, John xiv. 2. *In my Father's houſe are many manſions.* This Sermon was printed.

own conſtitution, he was generally his own phyſician. By regulating his diet, exerciſing daily in the open air, and uſing occaſionally a few ſimple medicines, he was, by the divine bleſſing, enabled, with but very ſmall interruptions, to apply himſelf aſſiduouſly to ſtudy, and to diſcharge the various duties of public and of domeſtic life. To his prudent care, under Providence, we are much indebted for the prolongation of his ſucceſsful ſtudies, and of his uſeful life.*——During a great

* He repeatedly cautioned me againſt late nocturnal ſtudies, which, in early life, proved prejudicial to himſelf, and which he afterward avoided. Antelucane ſtudies (for ſo he termed thoſe which commenced before light in the morning) he judged ſtill more prejudicial than thoſe. ——Converſing, once, on the ſubject of literary induſtry, I mentioned the ſingular diligence of Dr. Doddridge, and his ſtriking remark on the redemption of time: "He might probably," replied he, "have lived many years longer, had he been more temperate in his ſtudies."—— By attention and care, many men, of great genius, but of feeble conſtitutions, have attained to longevity, and made ſurpriſing acquiſitions in knowledge. The great ERASMUS, among others, furniſhes a wonderful and an exemplary inſtance:—"Infirmum illud et valetudinarium corpuſculum ſingulari quadam et exquiſita curatione indigebat.——Accedebat ſenectus ipſa per ſe morbus habitus. Accedebant inſuper quotidianæ vigiliæ et nocturnæ lucubrationes. Cæterum Eraſmus, qui omnes notiones naturæ ſuæ exploratas meditataſque haberet, certa quadam et artificioſa victus ratione *mederi ſibi* didicerat."

a great part of his life, he was ſubject to wakeful nights. At theſe ſleepleſs ſeaſons, he roſe from his bed, and repaired to his ſtudy, where he either peruſed ſome favourite book, or, more commonly, walked an hour or two, abſorbed in contemplation. In ſome ſuch inſtances he went abroad, to ſurvey the heavens, and "kindled his devotion at the ſtars."--------He accuſtomed himſelf to the exerciſe of walking in the open air; and often walked within doors, in a very contemplative manner, eſpecially on Saturday evenings, and on the Lord's day.

His paſſions were naturally ſtrong and impetuous; but he attained an habitual government of them, by prayerful and pious influence. Proofs of this are derived from his particular conduct, when put to the teſt of temptation, as well as from the general equability of his deportment. On the reception of injuries, he was patient and placable; and took peculiar pains to effect a reconciliation with thoſe, who, having done him an injury, were diſpoſed to alienation. When aſſaulted with virulence, as he was, in ſome inſtances from the preſs, he made it an inflexible rule, to offer no public reply; and

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his private behaviour, in ſuch inſtances, evinced a ſuperiority to inſult, and the divine temper of Chriſtian forgiveneſs. Sometimes he briefly recorded the injury in his Diary; and, without one acrimonious reflection, made it ſubſervient to new improvement in knowledge and virtue; obſerving, with one of the ancients:

Fas eſt et ab hoſte doceri;

"It is lawful to be taught, even by an enemy."

With a rare felicity, he united, in his addreſs and manners, familiarity with dignity. While an ornament to the higheſt, he was acceſſible to the loweſt, claſſes of mankind. Communicative, hoſpitable, and polite to ſtrangers, entertaining and inſtructive to all, none left his company without delightful impreſſions. "His ſociety was highly agreeable, and when he took leave of company, all perceived a void, which their ſociability could not fill up."*--------Whatever was his opinion on any ſubject, (and he had examined moſt ſubjects of importance with attention) he was not afraid or aſhamed to communicate it.

* Reverend Mr. Devotion's Letter to the Compiler.

it. Never peremptory, however, in his aſſertions, or deciſions; while he freely offered his own ſentiments, he liſtened, with candour, to thoſe of others. An advocate for rational and free enquiry, he always encouraged freedom of diſcuſſion, on literary, political, and religious ſubjects.—An ardent friend to liberty, civil and religious, (as theſe memoirs have amply ſhewn) he oppoſed the oppreſſions of tyranny, and aſſerted the rights of man, with uniform and enlightened zeal.

Paſſionately attached to the intereſts of ſcience and of religion, his delight in obſerving, as well as in accelerating, their progreſs, was next to enthuſiaſm. Speaking of certain methods of promoting uſeful knowledge, which gave ſome offence, he obſerved, in alluſion to an apoſtolic expreſſion: "Notwithſtanding every way knowledge is increaſed, and I therein rejoice, yea, and will rejoice."

His own literary acquirements were as profound, as they were diverſified and extenſive. He had a thorough knowledge of the Hebrew, Greek, and Latin languages; and "very few on this ſide of the Atlantic

have made so great progress in the knowledge of the Samaritan, Chaldee, Syriac, and Arabic."* On the Persic and Coptic he bestowed some attention. The French he read with facility. But his "judgment was too discerning to consider language in any other light than as the key of science, and he would have despised the reputation of a mere linguist."——"He was well versed in most branches of mathematical knowledge. In natural philosophy and astronomy he excelled."† With the exception of *sacred* literature, astronomy was his favourite science. "I have known no man," says his elegant panegyrist, "express so sublime and magnificent conceptions of the majesty of God, as exhibited in the works of creation."—He was familiarly "acquainted with the jurisprudence and civil polities both of ancient and modern nations."‡ The treasures of ancient history were made his own, by a diligent investigation, facilitated by his thorough acquaintance with languages; and of modern history he possessed an exact knowledge. "His historical information has seldom been equalled. He had traced it to its

* Professor Meigs' Funeral Oration. † Ibid. ‡ Ibid.

its fountains.—By ſome, he has been pronounced too credulous in ſome points of antiquity. Thoſe who make the aſſertion ought to convince the world, that they have as thorough a knowledge of undoubted and authentic hiſtory as he had. He had travelled to a great height in the aſcent of ſcience; his ſcientific horizon was vaſtly extended; thoſe in the vale beneath could by no means be proper judges of the proſpects that preſented themſelves to his keen mental viſion."*

"Theology was his moſt favourite ſtudy. To perfect himſelf in this was the ultimate aim and object to which his vaſt and various ſcientific attainments were directed and devoted. Whatever had a tendency to confirm the evidences of natural and revealed religion, to aſſiſt our conceptions of the divine nature, or enable us to underſtand more clearly the diſcoveries made by revelation,"† engaged his ſerious and attentive regard.—"He had read extenſively the works of divines in various languages, and very few have had ſo thorough and perfect acquaintance with the writings of the Fathers of the Chriſtian

* Profeſſor Meigs' Funeral Oration. † Ibid.

Chriſtian church."* But he relied not implicitly on human opinions, nor ſettled the articles of his faith by human authority. "He thought and judged for himſelf, with a freedom and independence worthy of a Philoſopher and a Chriſtian."† Not contemning, however, learned and pious authors, who had lived before him, and whoſe writings had been neglected for the ſingularity or uncouthneſs of their ſtyle; he availed himſelf of their labours, to increaſe the ſtock of his theological knowledge. With the writings of the Proteſtant Reformers he was much delighted, and with thoſe of the Proteſtant Diſſenters of the laſt century.

His religious ſentiments, as he proceeded in the ſtudy of divinity, were generally, as may have been perceived, very ſimilar to thoſe of Calvin—an inſtance, among others, which ſhews the error of an engaging and uſeful writer, in aſſerting, that "they, who ſtill retain the doctrines of Calvin, do not breathe all the ſweetneſs of piety."‡——His religion, however, was derived immediately from

* Profeſſor Meigs' Funeral Oration. † Ibid.

‡ Bennet's Letters.

from the Scriptures, to which he always appealed, as to infallible oracles; and his sacred reverence for their dictates, united with great independence of mind, would allow him to *call no man father on earth.*——— If a thorough ſtudy of the Scriptures, in their original languages, as well as in many tranſlations; a familiar acquaintance with the Rabbinical writings; a comprehenſive knowledge of eccleſiaſtical hiſtory, and of the various ſyſtems of polemical and poſitive divinity, maintained in the ſucceſſive ages of the Chriſtian church; joined with deep contemplation, fervent devotion, and a pious life, conſtitute a great divine—*he* ſeems to have had a juſt claim to this character.

For his extenſive acquiſitions of knowledge, he was indebted to a mind at once active and comprehenſive; to a memory quick to receive, and faithful to retain; and to a diligence patient and indefatigable. No difficulties, however formidable, deterred him from purſuing, to their extent, whatever reſearches he judged worthy of a man of ſcience.—Though he read with rapidity, he read with heedful attention; and made

himſelf

himſelf maſter of the ſubject. If the book was not his own, and eſpecially if rare and valuable, he copied its moſt intereſting paſſages into his Literary Diary. If his own, he wrote in the margin ſuch remarks as occurred to him in the peruſal. Here are queſtions concerning the juſtneſs of an opinion; doubts, or denials, of what is alleged as a fact; corrections of errors; and notes of particular approbation.——He always carried a pencil in his pocket, and a ſmall quarto ſheet of blank paper, doubled lengthwiſe, on which he minuted every noticeable occurrence, and uſeful information. When he travelled, he carried ſeveral blank ſheets, folded in the ſame manner, and applied them to the ſame purpoſe. When theſe memoranda formed materials ſufficient for a volume, he had them bound; and they, collectively, compoſe four curious volumes of Itineraries, preſerved in his cabinet of manuſcripts.

His treaſury of knowledge was greatly enriched by a familiar intercourſe with the diverſified claſſes of mankind. With a candour and complacency, at once amiable and dignified, he "gave his attention to all perſons,

of

of whatever quality, talents, or education. He juſtly concluded that curious or important information might be gained even from the illiterate ; and, wherever it was to be obtained, he ſought and ſeized it."—His correſpondence, which was as reſpectable as it was extenſive, was a rich ſource of intelligence and improvement. The American names, Franklin, Aliſon, Winthrop, Chauncy, Hutchinſon, Adams and Jefferſon ; and the European names, Furneaux, Lardner, Price, Macauley, Erſkine—form a venerable aſſemblage ; and theſe, among numerous others of reſpectability and diſtinguiſhed merit, were in the liſt of his correſpondents.

While he was venerated in America for his knowledge and piety ; he was "acknowledged by men of genius and learning, both in England and Scotland, to have great merit for his literary improvements."*

Various Univerſities and Academies ſelected him as a proper ſubject for their higheſt honours.———The Univerſity of Edinburgh, the Colleges of Naſſau-Hall and of Dartmouth, conferred on him the degree

* Letter of the Honourable Mr. Marchant, while in Scotland, to a friend in America.

gree of Doctor in Divinity: Naſſau, the degree of Doctor of Laws. The American Philoſophical Society, the American Academy of Arts and Sciences, the Connecticut Society of Arts and Sciences, and the Maſſachuſetts Hiſtorical Society, choſe him a member of their reſpective bodies.

His love of letters, his uncommon acquirements in the circle of ſcience, joined with his didactic talents, happily qualified him for the office of the preſidency.

In the diſcharge of this office, he took the particular charge of the Senior claſs, which he inſtructed in metaphyſics, ethics, hiſtory, and civil policy; and in theology. The books, from which he taught theſe branches, were Locke on the Human Underſtanding, Paley's Moral Philoſophy, Prieſtly on Hiſtory, Monteſquieu's Spirit of Laws, and Vincent's Expoſition of the Aſſembly's Catechiſm. Twice in the week the claſs had an alternate exerciſe of extemporaneous and of forenſic diſputation; occaſionally, a ſyllogiſtic diſputation; and on Saturdays recited in Theology.----------The Preſident inſtructed the ſtudents in the Hebrew; a lan-

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guage which he ſingularly admired, and which he wrote, and taught, with equal facility and pleaſure.---------On Thurſdays he delivered a lecture on eccleſiaſtical hiſtory. On Saturdays, at evening prayers in the chapel, he regularly expounded the Savoy Confeſſion of Faith. On Tueſdays and Fridays, the undergraduates, in rotation, declaimed before him, after evening prayers in the chapel; and he commended, or criticiſed, theſe performances, according to their reſpective merits. In the firſt years of his Preſidency, he conſtantly attended prayers in the chapel, morning and evening; but, the practice of riſing at the academic hour proving prejudicial to his health, he, at length, attended evening prayers only. To the public examinations of the ſtudents, which were ſemi-annual, he paid a regular and exact attention. On theſe occaſions, he devoted a day to each claſs; and, during the principal part of the time, was perſonally preſent, to aid the Profeſſors, Tutors, and Graduates, in the examination, and to mark the progreſs of his pupils. Theſe periodical exerciſes, together with his perſonal tuition of each claſs for one year, enabled him to learn, with great

preciſion, the ſcholarſhip, and the character, of each ſtudent, before he left the univerſity. With ſingular advantage, therefore, he could adapt himſelf to every one, as his genius, temper, and conduct, required. The diligent he commended; the ſlothful he reproved; thoſe, who united genius with application, he applauded. On all he was careful to impreſs a high ſenſe of the value and importance of their academic privileges.

While he thus aimed to call every ingenuous paſſion to the aid of learning, he inculcated diligence and fidelity, by the ſolemn and weighty ſanctions of religion. To engage the ſtudents to a religious life, was, indeed, an object of his aſſiduous endeavours, and of his conſtant prayers. He availed himſelf of ſuch opportunities, as were furniſhed by ſickneſs, by the loſs of parents, or friends, or even by his daily intercourſe with his pupils, to inculcate the importance of early piety. To a ſtudent, who applied to him for inſtruction, in an abſtruſe ſcience, after giving him the deſired aſſiſtance, he obſerved: "I am very ready to aſſiſt my pupils, in their purſuit of human knowledge; but I am more deſirous that they ſhould ſeek after

divine

divine knowledge." He then gently and affectionately counſelled him, not to be unmindful of the things of religion; and recommended to him, an immediate entrance on a courſe of virtue and piety. The counſel was unexpected, but not unwelcome. Delivered with paternal tenderneſs, it could not but be gratefully received; and it left an impreſſion, which was never afterward eraſed. To this ſpecimen numerous others might be added, of his Chriſtian fidelity to the immortal intereſts of the ſtudents committed to his care. He uſed often to ſay: "I wiſh to have a virtuous and religious College, as well as a learned one."——By ſuch unequivocal proofs of his ſincere regard to the beſt happineſs of his pupils, he confirmed that eſteem, which his engaging and polite manners had previouſly conciliated.

In official acts of diſcipline, he united ſenſibility with firmneſs. While apparently wounded by ſuch immoral, or irregular conduct of the ſtudents, as could not fail to be ruinous to their own characters, and excite the moſt poignant anguiſh in the boſoms of their parents; he ſhrunk not from the infliction of ſuch puniſhment as their crimes merited,

ited, and the penalty of the laws required. Without order, the improvement of youth in knowledge and virtue, he found to be impracticable; and order could not uniformly be preſerved, without diſcipline. Combinations of ſtudents, for the commiſſion, or for the concealment, of crimes, could ſeldom elude the vigilance, and could never reſiſt the energy, of his adminiſtration. In ſo numerous a collection of youth, there are generally ſome, too inattentive to their ſtudies, too prone to miſchief, or too addicted to vice, to be ſafely continued in a public ſeminary. If tender counſels, and ſerious admonitions, to thoſe of this character, proved ineffectual to reclaim them, the Preſident uſed to write to their parents, or guardians, and adviſe to their removal. Many a youth has been thus kindly arreſted in his vicious courſe, and ſnatched from infamy.

Though it was peculiarly the province of the Tutors, to viſit the ſcholars at their chambers—a practice which, from the experience of its numerous advantages, was uniformly maintained—yet, he often made ſuch viſits in perſon. He made choice of the hours of ſtudy, for this purpoſe, that he might

might detect and admoniſh the negligent, or vicious; applaud the ſtudious; aſſiſt and encourage all.

In the exerciſe of a diſcretionary power, he was prompt, judicious, and deciſive. If he diſcovered any indecorum, he inſtantly noticed and corrected it.——On the Lord's day, he was peculiarly attentive to the preſervation of order and decency; and, to this end, ſtrictly enjoined it on the Tutors, to viſit the chambers of the ſtudents on that day. When the Profeſſor of Divinity began his ſermon in the chapel, the Preſident roſe, and caſt his eyes, with minute attention, over all the ſtudents, firſt on one ſide of the chapel, and then on the other, to ſee that they were properly ſeated, and decently attentive. By ſuch vigilant inſpection, he preſerved a ſtillneſs and ſolemnity, which the eminent talents of the Profeſſor might not, alone, have uniformly inſured.

It was his early reſolution, to receive no gifts, directly or indirectly, from the ſtudents. In many inſtances, their parents ſent him articles of proviſion, as gratuities, for which, as appears by his account-books, he uniformly gave credit in their quarterly bills.——He manifeſted

manifeſted a paternal concern for ſuch of his pupils, as found it difficult to defray the expences of their education; enquired and aſcertained their exigencies; and, in numerous inſtances, gratuitouſly diſcharged their bills for quarterly tuition. The beſt ſcholars are, not unfrequently, to be found among the moſt indigent. Knowing that their future fortunes are ſuſpended on their preſent diligence, they learn to eſtimate their collegiate privileges more juſtly than many others, who, through the indiſcretion of their parents, are furniſhed with the means of diſſipation; or, in the expectation of an ample patrimony, ſeek nothing more than the honour of a diploma. The Preſident coming, one day, out of the Library, and ſeeing a ſtudent, of bright parts, and of ſtudious application, walking penſively alone in the college yard, called him, and made ſome enquiry about his ſituation. Having encouraged his perſeverance, he put a guinea into his hand, and diſmiſſed him with renovated ſpirits, and a brightened countenance. It was done with his uſual delicacy. "Make a good improvement of it," ſaid he; "aſk no queſtions; and ſay nothing."

Many

Many of his ſeaſonable and liberal gratuities, to his pupils and others, have been divulged ſince his deceaſe. Not the reſult of blind ſenſibility, nor of mechanical habit, they were, at once, inſpired and regulated by a Chriſtian principle. Entruſted with the bounties of Providence, he felt himſelf ſacredly obligated to diſtribute them to others, in proportion to his ability. In confirmation of this trait, it is with ſingular pleaſure that I can produce a reſpectable teſtimony, from my much eſteemed friend, Preſident Fitch; without whoſe information, no one, perhaps, could have done full juſtice to this eminent part of his character. "I am glad you have undertaken the Life of that excellent man, Dr. Stiles. You have, I preſume, all his papers, and will not want materials. I know not that I can give you anecdotes or information, that you have not already. One thing occurred to me; but I think it probable you know it. Several inſtances of Dr. Stiles' liberality to poor ſtudents, which were intended to be concealed, came to my knowledge. I took occaſion, once, to hint to him, that perhaps the ſituation of his family made it rather a duty to lay up ſomething

thing for them, than to give ſo much, as I apprehended he did, to needy ſtudents. He gave me indirectly to underſtand, that, early in life, he had devoted a tenth of his income to the *great Melchizedec*—this was his expreſſion—and he ſeemed determined to adhere to his reſolution. He appeared unwilling to ſay much on the ſubject; and I never introduced the delicate topic again. Probably this will appear from his private writings. Whether it ſhould, or not, I believe he had formed ſuch a reſolution, and carried it into practice."*

This characteriſtic trait is ſtill farther confirmed, by the teſtimony of another of my worthy and valued friends; who was, alſo, a conſiderable time, in the tutorſhip, and was a confidential friend of the Preſident. In a letter to me, on the ſame ſubject, he writes: "You doubtleſs are informed of his liberality. Within my knowledge, he afforded very conſiderable pecuniary aid to a number of

* Letter to the Compiler. The Reverend Mr. Fitch, now Preſident of Williams College, was a Tutor at Yale, for ſeveral years, during Dr. Stiles' preſidency; and few men had better opportunities, than he, to know his preſidential character.

of ſcholars, to enable them to purſue a public education; and was ever ready to concur in arrangements to favour thoſe, whoſe finances embarraſſed them in their collegiate courſe. Poſſeſſing ſo much benevolence, his public ſituation afforded frequent opportunities for exerciſing it, greatly to the benefit of the riſing generation."———To theſe teſtimonies the Compiler, were it neceſſary, could ſubjoin his own, with the addition of many others.

When any one of his pupils was taken ſick, he immediately viſited him, and ſupplied the place of a parent, by his tender ſympathy, ſeaſonable counſel, and aſſiduous attentions.

He carefully attended to the age, diſpoſitions, and characters, of his pupils; and made ſome of them ſubſervient to the improvement of others. If he found ſuch as were young, in danger from the contagious influence of diſſipated companions; he took care to locate them with thoſe of maturer years, and more fixed characters. The idle he located with the diligent; the gay with the ſerious; the mercurial and turbulent, with the phlegmatic and the ſteady:—

an arrangement, which contributed to individual benefit, and to general order.

At the public commencements, he presided with peculiar dignity. Entering the church with gracefulness and majesty, his whole address was, at once, so animated and dignified, as to arrest the attention, and preserve the order, of the crowded assembly, which this anniversary statedly convened.*

The fidelity, with which he fulfilled the duties of his important station, was proportioned to the variety and extent of his talents. By a very active exertion of his abilities, he greatly promoted the interests, and extended the reputation, of the Seminary, over which he presided.† "No one has exercised the

* An instance of his collectedness, and propriety of conduct, on one such occasion, is illustrative of his public character. Bishop Seabury, having returned from Europe, soon after his consecration, attended the commencement at Yale College. On his entrance into the assembly, after the exercises were begun, and the aisles crowded, a gentleman stepped up to the President, and solicited a place for him on the stage. "It would be invidious," he replied, "among *so many bishops*, to discriminate Dr. Seabury."

† What sense the Corporation of Yale College entertained of the importance of his services in the presidency, appears from the following extract of an official vote, passed soon after his death, and presented to Mrs. Stiles and

the arduous office of Preſident of this College with more dignity, and with a greater ſhare of the affection and regard of the Students. They univerſally treated him with ſingular reſpect and veneration. For this he was, in a great meaſure, indebted to that ſingular politeneſs of manners, and that humanity, with which he conciliated the affections of all whom he addreſſed."*

His philanthropic offices, in the preſidency, muſt be retained in deep remembrance by his pupils; and their unſolicited teſtimony forms his higheſt eulogium. One ſuch teſtimonial, contained in a letter from a worthy miniſter† to one of the Preſident's children,

and the family: "Whereas, in the righteous diſpenſation of Divine Providence, the Reverend Dr. Stiles, late Preſident of this Univerſity, is removed by death; we feel ourſelves impelled, on the preſent occaſion, to drop a tear to his memory. And while, with lively emotions of gratitude, we are led to reflect on the divine goodneſs, in raiſing him up, and continuing him to an advanced period of life, a diſtinguiſhed bleſſing and ornament to ſociety, to the churches, to the republic of letters, and eſpecially to this Univerſity, over which he has ſo long preſided; we are conſtrained to expreſs the painful ſenſations we experience, in view of the loſs, which the public has ſuſtained, by the melancholy event of his death."

* Profeſſor Meigs' Funeral Oration.

† Reverend Mr. Taylor, of Deerfield.

dren, ſoon after his death, is too intereſting to be ſuppreſſed :—"I ſhould be ungrateful, indeed, in forgetting the family of my *worthy patron*. All my public uſefulneſs, and all my proſperity in life, are derived originally from the *friendſhip* and *patronage* of that amiable man. When I was left an orphan, and was ſurrounded with the moſt gloomy circumſtances, with reſpect to the attainment of an education, and had given up the pleaſing idea; by his advice and encouragement, I was influenced to purſue the object, and obtained it.———As an individual among your many friends, I would obſerve, that my doors are open to you, and to your ſiſters, at all times: and I wiſh you to conſider my houſe, as an occaſional or a ſteady home, in which you, or they, may feel yourſelves as members of my family, and as having a right to all its bleſſings. I ſay, *a right*; for by whoſe inſtrumentality, under God, am I what I am? even by *his*, to whoſe children my houſe is open, and to whoſe comfort and happineſs I ſhould rejoice to miniſter."

But theſe are local inſtances of his beneficence. His general benevolence was witneſſed by his diffuſive charities. Poſſeſſing

a ſoul

a ſoul glowing with philanthropy, he exerted his own ability, and uſed his influence with others, to leſſen the ſum of human miſery. He was a father to the poor; and to the children of ſorrow, a ſympathetic and conſoling friend. His ſympathy, however, was not obtruſive; his charities were not oſtentatious. Aware of the delicate ſenſibilities of Poverty, he was careful never to excite the bluſh of conſcious obligation. In many inſtances he entruſted his bounties confidentially to others, to be beſtowed at their diſcretion. The Reverend Dr. Trumbull, ſucceſſor to the Preſident's father, at North Haven, informed me of one inſtance of a depoſit, entruſted to him, by the Preſident, for the poor widows of that church; together with the donation of a ſilver baptiſmal baſon, of above £11 value, for the uſe of that Society.

Abſorbed in literary purſuits, or actively engaged in profeſſional duties, it is not eaſily conceived how he could attend to the ſupply of thoſe reſources, which his liberal charities, and the maintenance of a large family, muſt, apparently, have exhauſted. But *there is that ſcattereth, and yet increaſeth;* and Heaven ſeemed remarkably to bleſs the faithful

ſteward

ſteward of its own bounties.—Had the family been left in indigence, the *bread*, thus *caſt on the waters*, would unqueſtionably have been *found*.

In the relations of life he was not leſs eſtimable, than he was eminent in his public character. As a huſband, his tender attentions greatly endeared him to the friend of his boſom. Fondly affectionate, as a parent, he carefully and aſſiduouſly attended to the intellectual and religious improvement of his children. While he furniſhed them with the beſt of preceptors, he himſelf inſtructed them in various branches of uſeful knowledge. In addition to the accuſtomed courſe of female education, he taught his daughters the uſe of the globes, with the improving and entertaining ſciences of geography and aſtronomy. With a pious example, he united frequent and tender counſels of piety. Nothing did he inculcate on all his children, with more frequency and ſerioufneſs, than the reading of the Scriptures: and, as an encouragement to other parents, it ought to be recorded, that the peruſal of this ſacred book was a daily exerciſe, which the family, in general, allowed nothing but neceſſity to interrupt. To his abſent children, he wrote letters re-

plete

plete with affectionate and pious counsel. Those written to his two daughters, ill at Cambridge, during the last year of his life, are interesting monuments of his paternal affection, and of his Christian care to aid their preparation for the heavenly world. One striking passage, though it may seem prophetical of a very near event, only expresses that regard to death, and a future state, which, for many years, had been habitual to his contemplative and pious mind: "I am soon to go the way of all the earth; and it is my most ardent desire, and daily prayer, that I and my children may meet in a better world, and be prepared for the solemnities of eternity."*

In

* Letter, dated April 2, 1795.——His wife, and five of his children, survived him. His children (all of whom were by his first wife) were:

Elizabeth, who died at Cambridge, November 16, 1795.

Ezra, who died in North-Carolina, August 22, 1784.

Kezia Taylor, (wife of Lewis Burr Sturges, Esquire,) who died at New-Haven, December 29, 1785.

Emilia, who married Jonathan Leavit, Esquire, in 1796.

Isaac, who was absent on a voyage, at the time of his father's death, and has not since been heard of.

Ruth, still living—at Cambridge.

Mary, (wife of Reverend Abiel Holmes) who died, August 29, 1795.

Sarah, who died in infancy, in 1769.

In the performance of family religion, he was regular, ſerious, and devout. He read the Scriptures with frequency, and with a ſtudious attention. The Hebrew or the Engliſh Bible was generally in his hand an hour or two in the morning. At breakfaſt, he placed it by his chair; looked into it repeatedly while at table; and afterwards reſumed it. In his prayers on Saturday evenings, and on Lord's days, he took very particular notice of the ſpecial mercies, or afflictions, with which his family had, in times paſt, been viſited; and affectionately commended his abſent children, and his beloved flock at Newport, with its preſent paſtor, to the bleſſing of God. At evening prayers, on the Lord's day, after reading the Scriptures, he ſung a pſalm, or hymn, in which he was joined by his family; and it was a ſacred exerciſe with which, in public or private, he was uncommonly delighted.

The prayers of others he highly valued; and, beſide his accuſtomed devotion, he ſtatedly retired, for ſeveral years, every ſabbath day at ſun-ſet, to pray for a ſelect number of Chriſtian friends, with whom he privately agreed to obſerve this ſeaſon, for a

mutual

mutual exercise of intercession at the throne of grace.

His religious character appears in numerous pages of these Memoirs, and, particularly, in his Birth-day Reflections. Piety, like a golden chain, has served, at once, to give a connexion and an ornament to the work, which the assemblage of genius, learning, and the most refined morality, could never have furnished. Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his Birth-day Reflections: "How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and in the view of superior spirits, and, above all, in the contemplation of GOD, he must appear nothing, less than nothing, and vanity!"——As he was learned without pedantry, he was re-

ligious without ſuperſtition. A Chriſtian believer on unſhaken principles, he gloried in nothing ſo much as in the croſs of Chriſt; and next to his own immortal intereſt, his zeal and his talents were unitedly employed, to bring others to the ſaving knowledge of divine truth.

If he highly eſtimated human Learning, he placed a higher eſtimate on Religion. Living daily under the influence of its precepts; ſupported through life by its promiſes; having that *hope in death*, which it is calculated to inſpire; he nobly finiſhed his courſe, and, with Chriſtian triumph, received the ſummons to his heavenly manſion.*———

* Grief ſhuns the public view, and pours forth her tears in retirement. Decency, too, forbids that *perſonal* ſorrows be obtruded on ſtrangers. The Compiler has endeavoured to let the *Son* be loſt in the *Biographer*.—Here, however, he aſks indulgence to add, in the words of Eraſmus, deploring the death of his great Patron, Warham :—"Hæc ſcripſi gemens ac mœrens.———Meam deploro vicem, non illius.———Præclarum ille ſidus fuit eccleſiæ, nunc præclarius acceſſit cœlo : utinam mihi contingat veluti minutam ſtellulam adjungere ſoli meo."

APPENDIX.

APPENDIX.

No. I. [*Vide page* 9.]

JOHN STILES, the President's grandfather, (son of John Stiles, who was brought an infant from Milbroke in England) married Ruth Bancroft, by whom he had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. The Reverend Isaac Stiles, the President's father, was born at Windsor, in Connecticut, in 1697, and educated at Yale College, where he graduated in 1722. After the loss of his first wife, Ruth Wyllys, he married Esther Hooker, of Farmington, by whom he had ten children.

His Epitaph gives a summary view of his history and character:

This Monument is erected
To the memory of
The Reverend ISAAC STILES, A. M.
Who was born in Windsor, July 30, 1697;
Received a liberal education
At YALE COLLEGE;
Ordained to the pastoral office
In the Church of NORTH-HAVEN,
November 11, 1724,
Where he served in the ministry 36 years,
And died May 14, 1760, Ætat. 63.
Having a mind ennobled
With sublime and venerable conceptions
Of the glories of the MOST HIGH,
And the perfect order and happiness of the universe;
Illuminated with divine views
Of the œconomy of that part of it
Under the Mediatorial Dominion
OF JESUS CHRIST:

Also,

Alſo,
Being intimately acquainted with the Sacred Oracles;
And having a Natural Gift of Elocution,
He preached the Goſpel with Fervour and Fidelity:
A Friend to pure and undefiled
Religion,
With a charitable benevolence
To ALL MANKIND.
Mors mihi vita eſt.

The Reverend Abel Stiles was educated at Yale College, where he graduated in 1733; and in which ſeminary he was afterward a Tutor. He was ſettled in the miniſtry at Woodſtock (North Society) in Connecticut, where he died July 25, 1783, in the 75th year of his age, and 46th of his miniſtry. His character was thus drawn, at his death: "In him uncommon ſtrength of genius and ſuperior capacity were refined and brightened by a learned education;—by application his claſſic knowledge became extenſive, his acquirements in natural and moral philoſophy conſiderable, in divinity eminent. Diligent and critical in his reſearches into the Holy Scriptures, he was hereby furniſhed for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, and ſingularly for prayer, in which he became wiſer than all his teachers. As a preacher, his deſcriptions were clear, his admonitions weighty, his exhortations ſolemn; and both his prayers and diſcourſes ſtrikingly adapted to unexpected and incidental occaſions. He proved himſelf the ſcribe well inſtructed unto the kingdom—apt to teach—inſtructive in converſation—the ſincere, ſteady friend, parent and huſband; and although haſty in his natural temper, yet ſenſible of this conſtitutional defect, and frequently reflecting on himſelf with penitence and prayer, he ſhewed the tender, compaſſionate, benevolent, good man."

In a letter to Sir Francis H. E. Styles, Baronet, London, written in 1764, Dr. Stiles obſerves, that his great-grandfather, John Stiles, was married about 1660, and adds:

adds: "In the first century from his marriage there have been, among his offspring, 397 births, 107 deaths, 88 marriages; and 290 are living at the end of the century. The offspring accrued one third in the first 75 years; and two thirds in the last 25 years. Of 32 births 20 live to marry; not above one quarter die in infancy. I judge there have sprung from the four brothers, [meaning Henry, John, Francis, and Thomas, who came to New-England in 1634] nearly 4000 souls, in 130 years, since their accession to America."

The Reverend Edward Taylor was born at the village of Sketelby, near Hinkley, a market-town in Leicestershire, in England. He was designed for the ministry; but the troubles that followed the ejection of 2000 ministers, in 1662, became such heavy discouragements to the Puritan or Dissenting interest in England, as determined Mr. Taylor to a voluntary exile from his native country, to enjoy liberty of conscience in America. He accordingly came to America, in 1668, and finished his theological studies at Harvard College, where he graduated in 1671. He began to preach at Westfield, in Massachusetts, in December, 1671, where he continued in the ministry 57 years, till his death.——In 1674, he married Elizabeth Fitch, daughter of the Reverend Mr. Fitch, of Norwich, by whom he had 8 children. In 1692, he married Miss Wyllys, his second wife, the grandmother of President Stiles; and died, June 24, 1729, aged about 83 years.

The family of Wyllys may be traced back to the reign of Edward IV, more than three centuries.——Omitting the intermediate descents between Sir Adam de Knapton, preserved in the records of the family, the following pedigree may gratify inquisitive minds:

1. Richard Wyllys, of Napton, in the county of Warwick——2. Thomas Wyllys——3. Richard Wyllys——4. William Wyllys——5. Ambrose Wyllys——6. Richard Wyllys

Wyllys——7. George Wyllys*——8. Samuel Wyllys——9. Hekekiah Wyllys——10. George Wyllys, late Secretary of the State of Connecticut.

No.

* This gentleman came to New-England, about the year 1635, leaving an eſtate of £500 ſterling per annum, at Fenny Compton, in the county of Warwick; and, with his family and dependents, aſſiſted in the ſettlement of the town of Hartford, in Connecticut, where he died in 1644.

The Honourable Samuel Wyllys, the great-grandfather of Preſident Stiles, married Ruth Haynes, daughter of John Haynes, Eſquire, of Copford Hall, in Eſſex, the firſt Governor of Connecticut. He was educated at Harvard College, in Cambridge, where he graduated in 1653. Dr. Trumbull has given a ſketch of his character, in page 150 of his Hiſtory of Connecticut.

The laſt of the name, in the above pedigree, the Honourable George Wyllys, between whom and Preſident Stiles an intimate friendſhip ſubſiſted, was, in every reſpect, worthy of his anceſtry. He was born, October 6, 1710, and died, April 23, 1796, in the 86th year of his age. "I never knew," ſays the Reverend Mr. Strong, "a more firm believer of the Chriſtian Revelation, or a greater admirer of the Goſpel of Jeſus, in its doctrines of grace and holineſs. He had a great acquaintance with the Holy Scriptures, and proved his love of them by a moſt exemplary practice. He was a ſteady friend of all religious Inſtitutions; and, by his influence in Society, a rich bleſſing to the church of God.——He ſucceeded his father, as Secretary of the State of Connecticut, in October, 1730, and, without interruption, filled the office nearly 66 years; an inſtance of long continuance in office, that is perhaps unequalled. This circumſtance is full evidence of a firm conſtitution, of a temperate life, and of a wiſe and diſcerning mind; for it muſt be ſuch a mind which could, ſo long, and through ſo many political ſtorms, retain the confidence of the people, in a popular government, and obtain an annual election by their voices, without a rival. He had a ſingular wiſdom, which taught him when to ſpeak, and when to be ſilent; and obtained an influence by moderation and integrity, to which faction vainly aſpires."†—He is ſucceeded in office by his worthy and reſpectable ſon, the Honourable Samuel Wyllys.

† *Sermon at the funeral of the Secretary.*

No. II.

A SKETCH *of the* HISTORY *of* YALE COLLEGE.

THE design of founding a College, in Connecticut, was concerted by several respectable and pious ministers, of that Colony, with a primary view to the education of youth for the ministry. When the subject had been under their contemplation, and, through their influence, under that of the public, for about two years, "ten of the principal ministers were nominated, and agreed upon, by a general consent both of the ministers and people, to stand as Trustees, or Undertakers, to found, erect, and govern a College."* The ministers, thus nominated, met at New-Haven, in the year 1700, and agreed to accept the trust, and to found the proposed Seminary. The Institution was, accordingly, established, soon after, by this formal act: "Each member brought a number of books, and presented them to the body; and, laying them on the table, said, *I give these books for the founding of a College in this Colony.*"† The Trustees soon received several donations of books, and money, which laid a good foundation for the Institution. Doubts arising, however, whether they were fully vested with a legal capacity to hold lands, and whether private donations and contributions would yield a sufficiency to carry on so great a design; it was proposed to make application to the General Assembly of the Colony, for assistance; and to ask for a Charter. A petition was presented, and the Assembly, very ready to encourage such a laudable and pious design, gave the Charter in 1701, and made a grant of money for the encouragement of this infant Seminary.

Soon

* President Clap's History of Yale College, published in 1766; from which this historical summary, down to that time, is principally derived.

† These books, (being 40 volumes, in folio) are estimated by President Clap at £.30 sterling.

Soon after the reception of the Charter, the Truſtees met, and eſtabliſhed certain Rules for the regulation of the Seminary; and from their own number choſe the Reverend Mr. Pierſon, the miniſter of Killingworth, to the office of inſtructing and governing the Collegiate School, under the title and character of RECTOR. They fixt on Saybrook, as the moſt convenient place, at preſent, for the College; and here the firſt Commencement was holden, on the 13th of September, 1702.

Several attempts were made to effect the removal of Rector Pierſon to Saybrook, but without ſucceſs; the ſmallneſs of the Collegiate finances, and the oppoſition of his own Congregation to the meaſure, preventing its execution.—Although, therefore, the Commencements were holden at Saybrook; the ſtudents, during Rector Pierſon's adminiſtration, reſided at Killingworth. The Rector died in April, 1707, "to the unſpeakable grief and loſs both of the College and of his people."—"He was educated at Harvard College, and graduated there A. D. 1668; was a hard ſtudent, a good ſcholar, a great divine, and a wiſe, ſteady and judicious gentleman in all his conduct.——He was, for many years, a faithful and well reſpected Paſtor of the Church in Killingworth; and, after he was choſen Rector, he inſtructed and governed the infant College, with general approbation. He compoſed a ſyſtem of Natural Philoſophy, which the ſtudents ſtudied for many years."

Upon the death of Rector Pierſon, the Reverend Mr. Andrew, of Milford, was choſen Rector protempore, until one could be obtained, who ſhould reſide at the Collegiate School. The Senior claſs was now removed to Milford, and the other claſſes were placed under the care of Tutors, at Saybrook, ſubject to the inſpection of the Reverend Mr. Buckingham, the miniſter of that place, one of the Truſtees. In this obſcure and unorganized ſtate the College continued, at Saybrook, about ſeven years, without any remarkable alteration, or occurrence.

In

In 1714, a donation of above 800 volumes, of very valuable books, was preſented to this Seminary by Jeremiah Dummer, Eſq. of Boſton, then an agent at London. About 120 volumes were at his own coſt and charge; and the reſt were obtained, by his procurement, from ſeveral gentlemen in England. Sir Iſaac Newton, Sir Richard Blackmore, Sir Richard Steele, Dr. Burnet, Dr. Woodward, Dr. Halley, Dr. Bently, Dr. Kennet, Dr. Calamy, Dr. Edwards, the Reverend Mr. Henry, and Mr. Whiſton, ſeverally gave a collection of their own works; and Governor Yale contributed about 40 volumes. Preſident Clap eſtimated the value of the whole at £260 ſterling.

The diſperſed ſtate of the ſtudents was attended with ſuch numerous diſadvantages, as induced the people, in ſeveral parts of the Colony, to ſubſcribe large ſums, in 1716, for the erection of a College edifice, where it would beſt accommodate them. About £700 ſterling were ſubſcribed for New-Haven; about £500 for Saybrook; and a conſiderable ſum for Hartford, or Wethersfield. The Truſtees, ſoon after, voted to remove the College from Saybrook to New-Haven; and, accordingly, for the firſt time, held the Commencement there on the 11th of September, 1717.——Among ſeveral large donations, which the Seminary received about this time, the greateſt was from Governor Yale, of London. Having, the preceding year, ſent above 300 volumes of books, which, in addition to thoſe ſent in Mr. Dummer's collection, were valued by Preſident Clap at £100 ſterling; he, this year, ſent goods to the value of £200 ſterling, at prime coſt, beſides the king's picture,* and arms. Three years after, he ſent additional goods, to the value of £100 ſterling; and the avails of both parcels were added to the funds of the Inſtitution.

The Truſtees were now enabled to finiſh a large and commodious edifice, which they had raiſed in October, the pre-

* George I. It is an excellent painting, by the celebrated Sir Godfrey Kneller; and remains in the Philoſophy Chamber.

ceding year; and which, within a year after, was fit for the reception of the ſtudents. "It was 170 feet long, 22 feet wide, and 3 ſtories high, made a handſome appearance, and contained nearly 50 ſtudies in convenient chambers, beſides the Hall, Library, and Kitchen, and coſt about £1000 ſterling."*—At a ſplendid commencement, September 12, 1718, in the preſence of Governor Saltonſtall, and a large and reſpectable aſſembly, the Truſtees, in commemoration of Governor Yale's great generoſity, called the edifice, after his name, YALE COLLEGE.†

The College being now fixed at New-Haven, and its funds having become adequate to a more perfect organization, the Truſtees (March, 1719) choſe the Reverend Timothy

* The laſt remains of this edifice were taken down in 1782.

† "Governor Yale deſcended from an ancient and wealthy family in Wales, which, for many generations, poſſeſſed the manor of Plas Grannow, and ſeveral other meſſuages, near the city of Wrexham, of the yearly value of £500. Thomas Yale, Eſquire, the Governor's father, for the ſake of religion, came over to America, with the firſt ſettlers of New-Haven, in 1638. Here the Governor was born in 1648. He went to England, at the age of about ten years; to the Eaſt-Indies, at about thirty; acquired a very great eſtate, was made Governor of Fort St. George, and married an Indian lady of fortune, the relict of Governor Hinmers, his predeceſſor. After his return to London, he was choſen Governor of the Eaſt-India Company, and made the before-mentioned donations. He journeyed into Wales, and died, July 8, 1721, at or near the ſeat of his anceſtors." His eldeſt daughter, Catharine, was married to Dudley North, Eſquire,‡ whoſe only ſon, Mr. Dudley North, was, in 1789, a member of Parliament, and in poſſeſſion of the anceſtorial ſeat at Glemham. This gentleman, on the application of Preſident Stiles, through the addreſs of Samuel Broome, Eſquire, merchant, of New-Haven, in 1789, preſented to Yale College, an excellent full length portrait of his anceſtor, Governor Yale, taken in 1717; a ſmall copy of which is in my poſſeſſion.

‡ *A Note, now before me, written by the late Lord North, corrects a ſmall error of Preſident Clap, who ſuppoſed this ſon-in-law of Governor Yale to be Lord North.*

othy Cutler, minister of Stratford, to be resident Rector till their next meeting. He accepted the trust, and, at the ensuing commencement, was confirmed in the office.

In 1722, the Trustees built a house, for the use of the Rector, and of his successors. The same year, it appearing that the Rector purposed to relinquish the communion of the churches in Connecticut, and to go to England for Episcopal ordination, the Trustees passed a vote, "excusing" him "from all further service, as Rector of Yale College."

Dr. Cutler was educated at Harvard College, in Cambridge, and graduated there in 1701. In the year 1710, he was ordained over a church at Stratford, according to the constitution of the churches in Connecticut. After his removal from the rectorate, he went to England, and took Episcopal orders, and received the degree of Doctor in Divinity, from both the Universities of Oxford and Cambridge. He was afterwards Rector of Christ's church, in Boston, and died there in August, 1765. "He was a gentleman of superior natural powers and learning; had entertained a high opinion of the constitution of the church of England, and was zealously attached to it."*——"He was an excellent linguist; a great Hebrician and Orientalist. He had more knowledge of the Arabic"—in Dr. Stiles' judgment—"than any man in New-England before him, except President Chauncy, and his disciple, the first Mr. Thatcher. He was a good logician, geographer, and rhetorician. In the philosophy, and metaphysics, and ethics, of his day, he was great. He spoke Latin with great fluency and dignity, and with great propriety of pronunciation. He was a man of extensive reading in the academic sciences, divinity, and ecclesiastical history; and of a commanding presence and dignity in government. He was of a lofty and despotic mien, and made a grand figure at the head of a College."†

After

* President Clap. † Literary Diary.

[1725.] After an interval of three years, in which each of the Truſtees reſided alternately at College, with the authority of a Rector, the board, Sept. 29, choſe the Rev. Eliſha Williams, miniſter of Newington, in Wethersfield, to the rectoral office. He was inaugurated in Sept. 1726.

[1732.] In October, the General Aſſembly of Connecticut generouſly granted to the College 1500 acres of land, namely, 300 in each of the new towns of Norfolk, Canaan, Goſhen, Cornwal, and Kent; which grant was confirmed by a patent in 1741.

In 1732 the Rev. Dr. George Berkeley, then Dean of Derry, in Ireland, afterward Biſhop of Cloyne, came to America with an intention of founding an Epiſcopal College. He reſided a year or two at Newport, in Rhode-Iſland, where he purchaſed a country ſeat, and nearly 100 acres of land. Becoming perſonally acquainted with one of the Truſtees of Yale College, and with other gentlemen, "who informed him of the ſtate and genius of this College," and holding a correſpondence with Rector Williams, he was induced to patronize this infant Seminary. A man of ſcience himſelf, and endowed with a generous diſpoſition to promote an extenſive propagation of uſeful and ornamental knowledge, in 1732 he ſent a deed of his farm at Rhode-Iſland to this College. "The deſcriptions and conditions in the deed, not being perfectly adapted to the ſtate of the College, at the deſire of the Truſtees, he, the next year, ſent another deed, in which it was ordered, that the rents of the farm,* (after neceſſary charges are deducted,) ſhould be appropriated to the maintenance of the three beſt ſcholars in Greek and Latin, who ſhould reſide at College at leaſt nine months in a year, in each of the three years,

* This farm was leaſed in the year 1762, for the term of 999 years: The annual rent to be £18 ſterling, and 40 rods of ſtone wall, to the year 1769; then £36, to the year 1810; and, after that, 240 buſhels of good wheat, to the end of the term.——Since the revolutionary war, the annual rent has been 126 ounces of ſilver.

years, between their firſt and ſecond degrees: That on the 6th day of May, annually, or, in caſe that ſhould be Sunday, on the 7th, the candidates ſhould be publicly examined by the Preſident or Rector, and the Senior Epiſcopal miſſionary, within this Colony, who ſhould be then preſent; and in caſe none be preſent, then by the Preſident only: And, in caſe the Preſident and Senior Miſſionary ſhould not agree in their ſentiments who are the beſt ſcholars, the caſe ſhall be determined by lot: And that all ſurpluſages of money, which ſhould happen by any vacancies, ſhould be diſtributed in Greek and Latin books, to ſuch undergraduate ſtudents as ſhould make the beſt compoſition, or declamation, in the Latin tongue, upon ſuch a moral theme as ſhall be given them." Relinquiſhing his deſign of founding a college in America, Dr. Berkeley returned to London. While at Newport, he preſented all his own works to the College library; and, afterward, partly out of his own eſtate, but principally with monies which he procured for the purpoſe, in England, he made an additional donation of nearly 1000 volumes, which Preſident Clap ſuppoſes to have coſt at leaſt £400 ſterling. He died in 1753, Ætat. 73. He was a very amiable, as well as very great man; and Pope is ſcarcely thought to ſay too much, when he aſcribes

"To Berkeley every virtue under heaven."*

Rector Williams, after preſiding over the College 13 years, finding the ſea-air and ſoutherly winds at New-Haven unfavourable to his conſtitution, and ſometimes incapacitating him for buſineſs, was neceſſitated to reſign his office, in October, 1739. "He preſided with wiſdom, gravity, and authority; applied himſelf, with care and aſſiduity, to guard and ſecure the ſtudents, both from whatever might blemiſh and wound their moral characters, and from errors and miſtakes in matters of religion; and to form their minds, not only to uſeful knowledge and learning, but to virtue

* For a further account of him, ſee Encyclopedia, article Berkeley.

virtue and real piety."* The College flouriſhed under his adminiſtration. He introduced and ſettled a number of good cuſtoms; a taſte for many parts of uſeful and polite literature increaſed; and the ſtate of this Seminary became, from this period, gradually improved. The Truſtees, at his reſignation, returned him "their hearty thanks for his good ſervice to the College."——In 1745, he went as a chaplain in the army, in the expedition againſt Cape Breton; and, in 1746, was appointed Colonel of a regiment, on a propoſed expedition againſt Canada. A few years afterward he went to England, where he married a lady of ſuperior accompliſhments; and, having returned to Wethersfield, died there, July 24, 1755, Ætat. 61. He was born at Hatfield, and educated at Harvard College, where he graduated in 1711.—He "was a good claſſical ſcholar, well verſed in logic, metaphyſics, and ethics, and in rhetoric and oratory. He preſided at commencement with great honour. He ſpoke Latin freely, and delivered orations gracefully, and with animated dignity."†

Dr. Doddridge, whoſe excellent name is ſtill highly reſpected in America, was intimately acquainted with him, in England; and gave him this comprehenſive character: "I look upon Colonel Williams to be one of the moſt valuable men upon earth. He has joined to an ardent ſenſe of religion, ſolid learning, conſummate prudence, great candour, and ſweetneſs of temper, and a certain nobleneſs of ſoul, capable of contriving and acting the greateſt things, without ſeeming to be conſcious of his having done them."

On the day of Rector Williams' reſignation, the Rev. Thomas Clap, miniſter of Windham, was choſen Rector of Yale College. He was inaugurated April 2, 1740.——

The

* Rev. Mr. Lockwood's Sermon, on the death of Col. Williams.

† Literary Diary. Preſident Stiles heard Rector Williams pronounce his valedictory oration, at the commencement, when he reſigned the chair.

The Collegiate laws, hitherto in uſe, being in ſome parts defective, and in others obſolete; Rector Clap, by the deſire of the Truſtees, drew up a large body, "partly out of the ancient laws and ſtatutes of this College; partly from the principal and moſt important cuſtoms which had obtained; partly from the laws of Harvard College; and partly from the ſtatutes of the Univerſity of Oxford; and ſome few new ones were added." Theſe laws, after ſeveral readings, were adopted by the board of Truſtees, in 1745.—— In 1742, the Rector arranged the books of the Library; numbered each book; and took a catalogue of the whole, which was printed.

In 1745, an Act was paſſed by the Legiſlature of Connecticut, "for the more full and complete eſtabliſhment of Yale College; and for enlarging its powers and privileges." By this Act, the Rector and Truſtees were incorporated by the name of "The Preſident and Fellows of Yale College in New-Haven;" and they ſtill retain this appellation. The ſame Act declares, "That the Preſident of ſaid College, with the conſent of the Fellows, ſhall have power to give and confer all ſuch honours, degrees, or licences, as are uſually given in Colleges and Univerſities, upon ſuch as they ſhall think worthy thereof." It alſo alleges, that, "for the ſpecial encouragement and ſupport of ſaid College, this Aſſembly do hereby grant unto the ſaid Preſident and Fellows, for the uſe of the ſaid College, one hundred pounds, ſilver money—in two equal payments, in October and May, annually. This payment to continue during the pleaſure of this Aſſembly."

[1750.] By means of a lottery, and a liberal grant from the Legiſlature, the Corporation was enabled to erect another edifice, for the accommodation of the ſtudents. The foundation of it was laid April 17, 1750, and the outſide was finiſhed in September 1752. "It is 100 feet long, 40 feet wide, and 3 ſtories high, beſides the garrets,* and a cellar

* The rooms in the 4th ſtory were well finiſhed, and occupied by the Students. But they are now more convenient ſince that ſtory was made erect, in 1797, in conformity to the New College.

cellar under the whole; and contains 32 chambers and 64 ſtudies.——In grateful acknowledgment of the generoſity of the Government, the Preſident and Fellows, at the commencement in 1752, ordered, that the New College be named CONNECTICUT-HALL.

This year the Preſident, for the firſt time, ſet up Lord's day worſhip in the College Hall.

The Corporation had, for ſeveral years, realized the importance of a Profeſſorſhip of Divinity, and had leaſed out ſome of the College lands for that purpoſe; but their finances would not yet admit its eſtabliſhment. In the mean time, they deſired the Preſident, with ſome aſſiſtance from themſelves and others, to do the duties of a Profeſſor, by preaching in the College Hall, every Lord's day. The Honourable Philip Livingſton, of New-York, having, in 1746, by a donation in money, laid a foundation for ſuch a Profeſſorſhip, and this fund being afterward augmented by a donation from Mr. Gerſhom Clark, of Lebanon; in 1755, the Corporation choſe the Reverend Naphtali Daggett, Paſtor of a church on Long-Iſland, to be Profeſſor of Divinity; and on the 4th of March, 1756, he was inducted into office.

The Preſident having previouſly given a lot of land, for the uſe of a Profeſſor of Divinity for the time being, a ſufficient ſum was now raiſed, by ſubſcription, to erect a houſe for the Profeſſor. It was finiſhed in 1758, and coſt £285 ſterling.

[1757.] The Tutors, and a number of the Students, who were members of different churches, addreſſed themſelves to the Corporation, June 29, expreſſing their deſire "to attend upon the ordinance of the Lord's Supper, under the adminiſtration of the Reverend Profeſſor; and to walk together in ſtated Chriſtian communion, and holy ſubjection to all the ordinances of Chriſt," with their approbation and ſanction. The Corporation approved the propoſal; and, from that time, the Lord's ſupper has been ſtatedly

ſtatedly adminiſtered at this College, on the firſt Lord's day in each month.

The number of ſtudents being greatly increaſed, and the old College Hall being extremely inconvenient for the purpoſes of religious and ſcholaſtic exerciſes, and of a dining-room; the apartment for the Library, alſo being too ſmall for the books and apparatus; the Preſident propoſed the erection of a Chapel, and iſſued a ſubſcription for this purpoſe. The foundation of this edifice was laid in April, 1761. It is built of brick, 50 feet long, and 40 feet wide, with a ſteeple and galleries. The third ſtory is appropriated to the Library, and Philoſophy Room. It was opened in June, 1763, when a ſermon was preached by the Profeſſor, in the preſence of the Preſident and Fellows, and a large auditory. The public exerciſes, ſcholaſtic and religious, excepting thoſe of the annual commencement, have ever ſince been performed in this Chapel.

Preſident Clap reſigned the preſidency in September, 1766; and died January 7, 1767, Ætat. 64. He was born at Scituate, in Maſſachuſetts, in 1703; graduated at Harvard College, in 1722; and ſettled in the miniſtry, at Windham, in 1726; whence he was removed, 14 years after, to the rectorate of Yale College. Dr. Stiles, who, during 13 years reſidence at College, "was moſt intimately acquainted with his manner of ſtudy, and the ſubjects of his reſearches," has delineated his literary character, of which this is a ſummary: "Preſident Clap was poſſeſſed of ſtrong mental powers, clear perception, and ſolid judgment. Though not eminent for claſſical learning, he had a competent knowledge of the three learned languages. He was well verſed in algebra, optics, aſtronomy, and the general courſe of experimental philoſophy. In mathematics and natural philoſophy I have not reaſon to think he was equalled by any man in America, except the moſt learned Profeſſor Winthrop. Many others, indeed, excelled him in the mechanic application of the lower branches of the

mathematics: but he roſe to ſublimer heights, and became converſant in the application of this noble ſcience to thoſe extenſive laws of Nature, which regulate the moſt ſtupendous phenomena, and obtain throughout the ſtellary univerſe. I have known him to elucidate ſo many of the abſtruſeſt theorems and ratiocinia of Newton, that, I doubt not, the whole *Principia* of that illuſtrious philoſopher was comprehended by him; a comprehenſion which, it is preſumed, very few mathematicians, of the preſent age, have attained.——Wollaſton's Religion of Nature was the baſis of his moral philoſophy, and Weſtminſter Calviniſm was his theology. He had thoroughly ſtudied the Scriptures, and had read the moſt eminent divines of the laſt 200 years. In his peculiar manner, he had examined ſo many authors, through the tract of time from Jerome to the preſent day, as well as the three more primitive ages, that, on the fundamental doctrines of religion, I believe him to have been poſſeſſed of the ſentiments of the whole Chriſtian world.—Hiſtory, ancient and modern, political and eccleſiaſtical, he was well verſed in. He had deeply ſtudied the hiſtory of the Aſſyrian empire; that of Greece; that of the Roman empire, through all its periods, and particularly its mutation into an Eccleſiaſtical State.——He ſtudied the riſe of Mahometiſm; the Saracenic conqueſts; the dominion of the Caliphs and Mamelukes; the extenſive ſpread of this religion, and the final partition of the intereſt into ſeveral empires. He had formed an idea of the powers of Europe, their connexions, balances, and leading ſprings of policy: and had arranged the principal events and revolutions of the ſeveral ages, from antiquity to the preſent day. He traced and conſidered, with the cloſeſt attention, the cauſes of greateſt extent, and moſt forcible operation, in effecting public events, which, like the laws of Nature, carry in themſelves the certain futurition of their phenomena.——He well underſtood the hiſtory and geography of the Bible; and took great pains to conſider the verification which it mutually gave, and received, when compared with

with profane hiſtory. He was well read in the Fathers, and had examined all the remains of the antiquities of the primitive church. He ſtudied the police, worſhip, and diſcipline of the church, in the three firſt and two laſt ages. He greatly ſtudied the councils, general and provincial, and in them was thoroughly verſed. He was conſiderably read in the Common Law of England, and in the municipal laws of his country. He was ſo well verſed in the *Jus Civile*, the Inſtitutes of Juſtinian, the Pandects, the *Novellæ*; and, from the canons, the decretals of the Popes, he had obtained ſuch a general knowledge of eccleſiaſtical Law, that he would have honoured a Doctorate in both laws.

The labours of his office left a moſt contemplative mind but a few hours for reading. But he had a happy and advantageous method of reading: he always ſtudied on a ſyſtem, or arrangement with reſpect to ſome whole, and read to purpoſe. A voluminous library before him he treated as a Collection of Reports, books delivering the knowledge and reaſonings of the learned world, on all ſubjects of literature. He ſeldom read a volume through in courſe. Having previouſly ſettled in his mind the particular ſubjects to be examined, and what, on any ſubject, he needed aſcertain, he then pitched directly on the book or books, and thoſe parts in them, which would elucidate the ſubject of his enquiry. He would thus, with diſcernment and diſpatch, run over 50 volumes, if neceſſary, and ſelect whatever they contained in point; and thus proceed, till he had made himſelf maſter of the ſubject, generally paſſing unconcernedly over the reſt, however attractive and intereſting. He thus amaſſed and digeſted a valuable treaſure of erudition, having proſecuted almoſt all the variety of capital ſubjects in the whole circle of literature.

He was indefatigable in labours, both ſecular and ſcientific, for the benefit of the College; there being proof of the one, in his building a College edifice and Chapel; and

and of the other, in his frequent public Diſſertations on all kinds of literature."———

"As to his perſon, he was not tall; yet, being thick ſet, he appeared rather large and bulky. His aſpect was light, placid, ſerene, and contemplative. He was a calm, ſtill, judicious, great man."*

On the reſignation of Preſident Clap, Profeſſor Daggett was choſen Preſident, *protempore;* and he officiated as Preſident till the 1ſt of April, 1777, when he reſigned the chair.

[1770.] The General Aſſembly of Connecticut, having reſolved, in 1770, to found a Profeſſorſhip of Mathematics and Experimental Philoſophy, in Yale College, the Corporation, ſoon after, elected the Reverend Nehemiah Strong a Profeſſor for that department, who was inducted into office before the expiration of the year.

In 1777, the Reverend Dr. Stiles was elected Preſident, and Profeſſor of Eccleſiaſtical Hiſtory; and was inducted into theſe offices, July 8, 1778.

Profeſſor Daggett, after a very ſhort illneſs, died on the 25th of November, 1780. He was born at Attleborough, (Maſſachuſetts) in 1727, and educated at Yale College, where he graduated in 1748. In 1751, he was ſettled in the miniſtry at Smithtown, on Long-Iſland, whence he was removed, five years after, to the Profeſſorſhip, in which he continued 25 years, till his death. He officiated as Preſident, from 1766 to 1777. He was a good claſſical ſcholar; well verſed in moral philoſophy; and a learned divine.

The Profeſſorſhip of Divinity becoming vacant by the death of Profeſſor Daggett, the Reverend Samuel Wales, of Milford, was elected to that office in 1781, and was inducted, June 12, 1782. [*Vide page* 338.]

In

* Literary Diary.

In 1782, Dr. Daniel Lathrop, of Norwich, bequeathed £500 to Yale College, to be applied at the diſcretion of the Corporation.*

This year a new brick Hall was erected, 60 feet in length, and 30 in breadth.

The philoſophical apparatus being very incomplete, the Reverend Dr. Lockwood, of Andover, (Connecticut) in 1787, contributed £100, towards its completion. A ſubſcription was circulated, by which, including the Doctor's donation, £300 were raiſed for the ſame purpoſe. The Preſident, availing himſelf of the friendſhip of Dr. Price, wrote to him for aſſiſtance in procuring this apparatus. The Doctor readily complied with the Preſident's requeſt. ——He purchaſed an apparatus, in London, which coſt £206 : 6 : 3, ſterling; and carefully attended to the quality of the ſeveral articles of which it was compoſed. The expence, beyond the remittance for this purchaſe, amounting to £6 : 6 : 3, ſterling, was paid by Dr. Price, who, obligingly requeſted the College to accept it as "a contribution from" him, "teſtifying" his "good will and reſpect."—— Mr. Benjamin Vaughan generouſly concurred with Dr. Price, in effecting this buſineſs; and ſaw to the ſhipping of all the articles to America. He "begged the College to do him the favour to accept of the inſurance, freight, commiſſion, and ſhipping charges;" and added: "I ſhall at all times be happy to ſecond Dr. Price, in his undertakings; and particularly in behalf of your valuable Inſtitution."—— On the 24th of December, 1789, the apparatus arrived ſafely, and in excellent order, at New-Haven. By a vote of the Corporation, the Preſident expreſſed to Dr. Price and Mr. Vaughan, their "moſt ſenſible gratitude for their generous

* He graduated at that College, in 1733; ſtudied Surgery at St. Thomas's Hoſpital, in 1736: married a daughter of Governor Talcott, in 1744; and died, in 1782, Ætat. 70; leaving, beſide the above legacy, £1000 to public and charitable purpoſes.

generous liberality, and very attentive and kind offices on this occaſion."*

In 1790, as a farther encouragement to the ſtudy of the Engliſh language at Yale College, Noah Webſter, Eſq. appropriated a certain proportion of the avails of his *Grammatical Inſtitute*, (afterwards commuted for a definite ſum) to be given, as an annual premium, to the author of the compoſition, which ſhall be judged the beſt by the Preſident, Profeſſors, and Tutors of the College. Members of the Junior and Senior claſſes, and all, who have not been out of college three years, are permitted to conteſt for the prize.

A revolution in this ſeminary was now approaching. By the original charter, the truſtees were empowered to fill up any vacancy in their board; but, according to their conſtruction of the charter, (in which alſo their ſucceſſors agreed) they were limited to the choice of miniſters. None, therefore, but miniſters were choſen into their body. Hence, at a very early period, a jealouſy aroſe againſt the board of Truſtees—a jealouſy which was cheriſhed by ſome gentlemen in the State, and affected the Legiſlature of the Colony. Although the General Aſſembly continued an annual grant; and, in 1749, gave a generous aid towards the erection of a new College edifice; yet its patronage was not ſo extenſive as the intereſts of the Inſtitution required. A diſſatisfaction with the adminiſtration of the College, ſtill prevailing, in 1763, a memorial was preſented to the Legiſlature, repreſenting that the General Aſſembly were the Founders of the College, and, as ſuch, had a right to appoint Viſitors to reform abuſes, if any be found; and praying that the Aſſembly would paſs an act to authorize an appeal from any and every ſentence, given by the Authority of the College, to the Governor and Council of this Colony for the time being. The counſel for the memorialiſts having alleged what they judged proper in ſupport of

* The learned and eminent Dr. Price died, March 19, 1791, Ætat. 68.

of the memorial, President Clap, then in the chair, made a respectful reply, acknowledging that the General Assembly have the same authority over the College, and all the persons and estates belonging to it, as over all other persons and estates in the Colony; and all that power which is necessary for the benefit of the College, or the general good of the community; and allowing that a special respect and gratitude are due to them as the *greatest benefactors* of this Seminary; but denying that they are to be considered as *Founders*, or *Visitors*, in the sense of Common Law. Here the controversy terminated; for though many in the Colony were dissatisfied that Ecclesiastics held the exclusive possession of the powers and dignities attached to the government of the College, yet the question concerning the legality of their tenure was not again formally agitated.

Whatever President Stiles' opinion was, concerning the merits of this question; from the time of his entrance into office, he uniformly united with the Corporation in encouraging the conferences of the Assembly, and their inspection of the state of the College.

At the session of the General Assembly in New-Haven, October, 1791, a respectable committee having been appointed from both houses "to confer with the President and Fellows of Yale College, relative to the state and circumstances of said College," this Committee reported at the next session of the Assembly, May, 1792. Their Report at once reflects honour on the President and Fellows, and exhibits, on the part of the Committee, a spirit of candour and liberality highly propitious to the design now in contemplation. It states that, on the 11th of January last, the Committee met the President and Fellows, at New-Haven, on the business of their appointment; that they opened and continued a conference until the 13th of the same month, when they adjourned to meet at Hartford, on the day preceding the last Election; and, that during the whole progress of the enquiry, they found the Corporation dispo-

sed

fed to communicate, without reſerve, every circumſtance reſpecting the care and management of the Inſtitution under their government. After a commendatory account of the improvement in the diſcipline, and literary exerciſes of this Seminary, the Report adds, that "the treaſury is in a much better condition than we apprehended. In juſtice to the Corporation, we are bound to obſerve, that their finances have been managed with great dexterity, prudence, and economy." After exhibiting the ſtate of the College funds, the Report alleges that another building is much wanted, to accommodate the ſtudents; that an addition to the Library is much wanted;* that a farther proviſion is wanted for the Profeſſorſhip of Mathematics and Natural Philoſophy; and that an addition ought to be made to the ſalary of the Tutors.

The Aſſembly treated the Report as became the repreſentatives of an enlightened community. Impreſſed with the importance of the diffuſion of knowledge, eſpecially in a State, which, by a ſingularly equable diviſion of property, and by its ſettled habits and manners, is eminently republican, they paſſed a noble Act, for the promotion of literature. [May 31, 1792.] This Act implies no abolition of the former Charter, or Conſtitution, it being entitled "An Act for enlarging the powers and increaſing the funds of Yale College." It grants a very generous addition to the funds of this College, on the conditions expreſſed in the following clauſe of the Act: "In caſe this grant ſhall be accepted in manner as hereafter provided, the Governor, Lieutenant Governor, and ſix ſenior Aſſiſtants in the Council of this State for the time being, ſhall ever hereafter,

* The College Library then conſiſted of about 3000 volumes, principally ancient books. Its deficiency, however, in reſpect to modern books, was conſiderably ſupplied by two valuable Libraries, each containing about 500 volumes, belonging to two private Societies, to the one or the other of which the ſtudents uniformly join, at their entrance into the univerſity.

hereafter, by virtue of their ſaid offices, be Truſtees or Fellows of ſaid College, and ſhall, together with the preſent Preſident and Fellows of ſaid College, and their ſucceſſors, conſtitute one Corporation by the ſame name and ſtyle mentioned in the charter of ſaid College, and ſhall have and enjoy the ſame Powers, Privileges, and Authority, in as full and ample a manner as though they had been expreſsly named and included in ſaid Charter: And that in caſe of vacancy by death or reſignation, or in any other way, of the preſent Fellows of ſaid College and their ſucceſſors, every ſuch vacancy ſhall be ſupplied by them and their ſucceſſors by election, in the ſame manner as though this Act had never paſſed: And that the ſaid Governor, Lieutenant Governor, and ſenior Aſſiſtants, or any four of them, together with the preſent Fellows of ſaid College and their ſucceſſors, or any ſix of them, ſhall, at all future meetings of ſaid Corporation, be a quorum for the tranſaction of buſineſs."

The Corporation, on the 28th of June, at a meeting ſpecially called to conſider this Act of Aſſembly, unanimouſly voted its acceptance; and, on the 20th of July, the Preſident ſent to the Secretary of the State a copy of the Vote, written on parchment, and ſealed with the College ſeal. This tranſaction received the general approbation of the Clergy, and of the citizens of every deſcription, throughout the State. At the ſubſequent Commencement, in September, a junction was formed between the civilians expreſſed in the Act, and the members of the old Corporation, who, from this time, conſtituted one united board in the government of the Univerſity.

[1793.] The beneficial effects of this revolution were ſoon viſible. On the augmentation of the funds, a ſufficient ſum was applied to the erection of another edifice, which had long been wanted. In April, 1793, the Preſident, in preſence of the Mayor and Aldermen of the city, of the officers and ſtudents of the College, and of a large

collection of citizens, laid the corner-ſtone of this building, with the following inſcription:

EZRA STILES
COLL. YAL. PRÆS.
PRIMUM LAPIDEM POSVIT
ACAD. COND. 93.
APR. 15, 1793.

Mounting this ſtone, when it had been duly depoſited, he pronounced a ſpeech adapted to the auſpicious occaſion, in which he gratefully acknowledged the liberality and munificence of the General Aſſembly; gave an hiſtorical ſketch of the riſe and progreſs of this literary inſtitution; and religiouſly commended the edifice, of which this ſtone was the foundation, with all the intereſts of this Univerſity, to the ſmiles and bleſſing of the Moſt High. ——This building, which is 104 feet long, and 36 feet wide, was completed on the 17th of July, 1794.

Another part of the augmented funds was applied to the Profeſſorſhip of Mathematics and Natural Philoſophy; and that office, which had been vacant ſince the reſignation of Profeſſor Strong, in 1781, was now ſupplied. Joſiah Meigs, Eſquire, being choſen Profeſſor for that department, was inducted into the Profeſſorſhip on the 4th of December, 1794.

Preſident Stiles died, May 12, 1795, Ætat. 68; and was ſucceeded by the Reverend Timothy Dwight, S. T. D. who preſided at the enſuing Commencement.

From the foundation of Yale college to the year 1795, 2372 received their education at this Seminary, of which number 618 were educated under the preſidency of Dr. Stiles.

No.

No. III.

THE Corporation of Yale College has been pleaſed to make proviſion for the erection of a monument to the memory of Preſident Stiles. A new burying ground having been opened in New-Haven, the laſt autumn, a certain part of which was preſented to Yale College by the proprietors; the friends of the Preſident were deſirous that "his aſhes ſhould be depoſited in the firſt and moſt honourable place in it." With the concurrence of the family, the body was accordingly removed, "in that decent and reſpectful manner, which was due to a character, ſo univerſally beloved and reſpected."*

* Letter from the Honourable James Hillhouſe, Senator in Congreſs, to whom the Preſident's bereaved children feel under the higheſt obligation for his unremitted and diſintereſted attentions to them, in their orphan ſtate, and to the memory of their deceaſed parent.

FINIS.

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